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THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

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BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

A DAUGHTER'S HALF-TRUTHS

"The Union Information Minister, Mrs. Indira Gandhi said recently that some of the Indian newspapers had carried on a consistent campaign, trying to belittle Mr. Nehru's position. They did so before and "are still continuing this now", she said.

Speaking at the All-India Newspaper Editors' Conference, she said if anyone read some of the newspapers in India to-day, he might well think that Mr. Nehru was not a credit to the country, "but it was almost a disaster that a man like him was born, lived and died for India. It is for the people of India to judge, it is for the world to judge and they are judging. And, in judging it, it is not the common man who is going to be found wanting, but that part of the Press of India", she said.

The late Prime Minister, Mrs. Gandhi said, had great faith in the people and felt that the people's judgment was supreme. "People decide what they want and they have decided all through these years, regardless of what the Press or anybody else says. I hope the people of India will continue to show such wisdom."

The Press could guide the people only if it understood their problems and aspirations. She therefore, wanted the Press of India to make the understanding of the people, their problems and their difficulties, their primary concern."

* * *

"The people" wanted the wretched metric system which has made the prices shoot up by 33 %! "The people" wanted borrowing right and left for ill-thought plans, and reckless mis-spending, leading to mounting inflation, Godless ethics, and feverish greed! Ed.

1965

Prof. B. V. Raman, Editor, "The Astrological Magazine," Bangalore, predicted an intensification of Chinese aggressive designs in South-East Asia while giving a general forecast of world events in 1965.

Prof. Raman, addressing the Rotary Club recently, pointed to a worsening of Russo-American relations, and a likely threat to the life and health of President Lyndon Johnson.

He also predicted the death of a top Chinese leader and two prominent Indians (a statesman and a religious head), significant changes in the Central Cabinet and the Andhra, Mysore and Maharashtra Ministries, the end of the de Gaulle era in France, and the holding of new elections in Britain!

Other predictions dealt with political changes in Africa leading to the complete elimination of white hegemony there by 1970, the enhancing of the prestige of Nasser after a short-lived anti-Nasser coup in Iraq, the exit of President Ayub Khan in Pakistan and Mrs. Bandaranaike in Ceylon, floods in Israel, and earthquakes in Japan and Yugoslavia.

Prof. Raman pointed out that astrology laid no claim to the absolute prediction of future events. Every science was imperfect and so was astrology.

Yet, within the limitations inherent in the science, it was, he said, possible to anticipate at least the broad trends if not the exact events in store for the world and give warning in advance of impending troubles.

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The Manager,
"Rationalist", Mysore.

A Sorry Tale

VOX POPULI

"The draft Secondary School syllabus which is now under consideration in Hindi Part II Languages (Second Language) is a mere replica of that drafted in 1958-59, which was too ambitious and unworkable. It was so widely criticised in 1961-62 that the Education Department had to reduce the number of lessons in the text-book prescribed for study for the S.S.L.C. Examination 1962. In subsequent years, the Department was obliged to prescribe easier books with fewer lessons.

A point of contrast between the syllabus in English and that in Hindi is worth noting. In English, with its acclaimed popularity, the syllabus does not envisage the teaching of old English and Shakespeare, etc., even in the 8th year of its study, whereas in Hindi, with its unimportance from the examination point of view, the sysllabus is too ambitious, aiming to teach ancient poetry and works of standard authors just in the very third year of its study!

Generally, English gets double the number of periods per week allotted for Hindi. It is strange that a boy, after having studied English for eight years, should be asked to follow a text-book containing only about 54 pages when he comes to the SSLC class. But the Hindi Syllabus prescribed for the pupils in their third year aims at a book of 100 pages! It is evident that the syllabus is not a practicable one. Such a heavy syllabus prescribing very difficult lessons and stories of standard authors will only contribute to the development of aversion and apathy on the part of students to the study of Hindi."

* * *

What is needed in non-Hindi areas is a working knowledge of Hindi for ordinary intercourse with the North, and not a competitive literary knowledge of Hindi to vie with the north. Language study should not be made a hurdle like technical study.

Editor.

BHILAI, A WARNING TO NATION

"Those who have had the experience of working with the Russians at Bhilai are quite distressed at the Steel Minister's recent statement that Government may give 100 per cent responsibility for engineering and construction of Bokaro to the Russians. It is painful to see that after Indian engineers have accumulated so much design experience on steel plants, our own Government has no confidence in them and is denying them the Bokaro opportunity.

We know only too well that at Bhilai the Russians are doing all the design and engineering work themselves. It is common knowledge that the entire design and engineering of even the expansion of Bhilai plant was done in Moscow including the Detailed Project Report; whereas in the other two steel plants (Rourkela and Durgapur), the Detailed Project Report and engineering of the present expansion are the responsibilities of the Central Engineering and Design Bureau (Indian engineers).

When will all this stop? When will our politicians have confidence in their own engineers? When will they realise that this country will remain backward so long as we depend completely on foreign help?

FOREWORD

to Dr. T. G. Siddapparadhya's (M.A., Ph.D., Mysore University) Kannada translation of " Rasagangadhara ", 17th century Sanskrit work on Alankara of Jagannatha Panditha.

When Men were born millions of years ago, sign language and sound language both began, before long the vocabulary multiplied, and feelings and thoughts began to be expressed according to each man's capacity for facility and felicity of expression. Beauties of thought and acuteness of emotions found outlet in words, and were woven into compositions, sweet to the ear and delightful to the mind. Literature was born, and when it multiplied the Science of Alankara was evolved analysing its beauties and codifying its essentials.

It is our good fortune that, of all languages in the world, the language of our ancient ancestors, Sanskrit, is considered the most developed and most artistically perfected human mode of expression. Cultivated during centuries and millenniums by a gifted and intellectual nation, it expanded like a giant Bodhi tree with a thousand branches. Seers inherited it, from God's mouth, or by Divine Grace, in the form of Vedas, wallowed in it in the Upanishads, crystallised it in Sutras, sculptured it in Darshanas, glorified it in the two great Epics and Ashtaadasha Puranas, embalmed it in poetic, prosaic, dramatic, erotic, didactic and scientific literatures, and have sent the whole, like an Armada, down the river of time, to enlighten and enchant, not alone Indian generations, but the understanding people of the world at large!

As the literary wealth expanded, intellectual connoisseurs arose, who built up a collateral literature based on it, expatiating on its Grammar, Nirukta, Dramaturgy, Poetics and Alankara, which during the last 2000 years have themselves assumed vast proportions that are still growing.

Alankara is the science which expounds the shades and intricacies of the constituents of literary beauty. Some one has said

ಕವಿಃ ಕರೋತಿ ಕಾವ್ಯಾನಿ ಸ್ವಾದು ಜಾನಾತಿ ಪಂಡಿತಃ |

कविः करोति काव्यानि स्वादु जानाति पण्डितः ।

" The poet composes his masterpiece. Its meaning can be appreciated fully only by the learned critic or connoisseur." Alankara divines the beauties in a literary composition. It also diagnoses the individual specialities of particular authors. One critic has said,

ಉಪಮಾ ಕಾಳಿದಾಸಸ್ಯ ಭಾರವೇರರ್ಥಗೌರವಂ ! ದಂಡಿನಃ ಪದಲಾಲಿತ್ಯಂ ಮಾಘೇ ಸಂತಿ ತ್ರಯೋ ಗುಣಾಃ ||

उपमा कालिदासस्य भारवेरर्थगौरवम् । दण्डिनः पदलालित्यं माघे सन्ति त्रयो गुणाः ॥

When rivalry arises between two great poets, it is difficult to differentiate and appraise their comparative rank. In the episode in which Bhavabhooti claims superiority over Kalidasa, Kalidasa puckishly suggests that their merits be weighed in a scale before the Goddess's altar. A delicate scale is placed before the Goddess's image, a verse of Bhavabhooti is placed on one side of the scale and a verse of Kalidasa on the other. It seems as though Bhavabhooti's side shows sign of rising, when a tiny petal from the flower decking the Godesss' ear floats on to the verse and holds the sclale steady! Kalidasa gratefully exclaims,

ಅಹೋ ಮೇ ಸೌಭಾಗ್ಯಂ ಮಮ ಚ ಭವಭೂತೇಶ್ಚ ಫಣಿತಿಂ ಘಟಾಯಾಮಾರೋಪ್ಯ ಪ್ರತಿಫಲತಿ ತಸ್ಯಾಂ ಲಘಿಮನಿ ।
ಗಿರಾಂ ದೇವೀ ಸದ್ಯಶ್ರುತಿಕಲಿತಕಹ್ಲಾರಕಲಿಕಾ ಮಧೂಕ್ಷೀಮಾಧುರ್ಯಂ ಕ್ಷಿಪತಿ ಪರಿಪೂರ್ತ್ಯೈ ಭಗವತೀ ॥ !

अहो मे सौभाग्यं मम च भवभूतेश्च फणितिं घटायामारोप्य प्रतिफलति तस्यां लघिमनि ।
गिरां देवी सद्यश्रुतिकलितकह्लारकलिका मधूक्षीमाधुर्यं क्षिपति परिपूर्त्यै भगवती ॥ !

This Alankara is a very delicate, very subtle, and yet very delightful science. Since the Vedas became current from the earlier ages of the nation, and the Adikavyas, Great Epics, and poetic literature blossomed many thousand years ago, obviously Alankara took birth and evolved into a robust science far earlier than the earliest authors whose references the present day historians have been able to unearth. Even the latter are 2000 years old, i.e., 8 centuries before English literature was born! In the illuminating preface of this work, the learned author traces the antiquity of the science. An omission, however has to be referred to, which I hope, he will forgive, Maharaja Bhojaraja's two splendid works on Alankara. One thousand years ago, he wrote "Saraswateekantha-bharana" which was a comprehensive resume of the prevailing classification of Alankara. Inspired thereby, he next wrote a magnum Opus named "Sringara Prakasha."

The manuscript lay unknown for 9 centuries, and was discovered only in 1920, and is being published by us. In it, Bhojaraja proprounds his conclusion that Sringara alone is a real Rasa, and the other nine socalled Rasas are but auxiliaries.

ಶೃಂಗಾರವೀರಕರುಣಾದ್ಭುತರೌದ್ರಹಾಸ್ಯ ಭೀಭತ್ಸವತ್ಸಲಭಯಾನಕಶಾಂತನಾಮ್ನಃ ।
ಆಮ್ನಾಸಿಸಾರ್ದಶರಸಾನ್ ಸುಧಿಯೋ ವಯಂ ತು ಶೃಂಗಾರಮೇಕ ರಸನಾದ್ರಸಮಾಮನಾಮಃ ॥

शृङ्गारवीरकरुणाद्भुतरौद्रहास्यभीभत्सवत्सलभयानकशान्तनाम्नः ।
आम्नासिषुर्दश रसान् सुधियो वयं तु शृङ्गारमेव रसनाद्रसमामनामः ॥

This remarkable work "Rasagangadhara" was written by Jagannatha Panditha in the 17th century. In rendering it into Kannada, Dr. Siddapparadhya is enriching Kannada literture by a valuable contribution.

Dr. Siddapparadhya is not content with just being a valuable member of the Mysore University academic heirarchy. He is an irrepressible and indefatiguable writer of illuminating works which are received with avid interest by a wide section of readers. Like a prolific mother, he produces one book a year, or twin books a year. His translations into Kannada of monumental Veerashaiva literature are a major contribution to Kannada bibliography, and an invaluable service to the millions of that opulent and distinguished community. And now by rendering this work "Rasagangadhara" and Arthashasthra into Kannada, he is enriching Kannada literature by two works of essential value. At a time when Kannada literary production is becoming just a contemptible roadside hash, this book on Alankara should show to the Kannada world the true qualities of a great literature.

We compliment Dr. Siddapparadhya on his notable contribution, and hope that his tireless literary zeal will continue to bear luscious fruits for many years to some.

G. R. JOSYER.
Founder, International Academy
of Sanskrit Research, Mysore.

LITTLE BULL

At a recent dinner Professor Robert Graham Caldwell of William and Mary College was introduced by a chairman who poured on compliment after compliment. The embarrassed professor said the introduction reminded him of the story of the three bulls—a big bull, a medium-size bull and a little bull. As they trotted down a road together they passed a green field full of Hanover model cows. After one look at these beauties, the big bull said "Goodbye" and jumped over the fence. The middle-sized bull and the little bull kept going until they reached another field full of Powers model cows. The middle-sized bull shouted "Farewell" and jumped over the fence. Then the little bull went on and on and on. ....

The moral of this tale, Professor Caldwell explained, is that a little bull goes a long way.

SPEAKER

It was a dinner commemorating the 25th anniversary of a college organization, and the toastmaster introduced the speaker with great fervor, stressing her years of faithful service to the club and eulogizing her ability and charm. Somewhat overwhelmed, the speaker faced the audience. "After such an introduction," she said disarmingly, "I can hardly wait to hear what I'am going to say!"

EXCUSE

On hearing the excuses given by the Russians for not favoring certain Balkan measures in the U.N, Warren Austin was reminded of the story about the Vermont farmer whose neighbor wanted to borrow an axe. "Sorry, Jim," said the farmer, "I've got to shave tonight."

His wife later took him to task, saying, "Why did you give Jim such a silly excuse?"

"If you don't want to do a thing," the farmer replied, "one excuse is as good as another!"

MOSCOW NEWS

Postage stamps, dedicated to Galileo Galilei and Michelangelo Buonarroti, have been issued in the Soviet Union.

The former shows a portrait of Galileo Galilei and the years of his life '1564-1642'. The value of the stamp is 12 kopecks. The postage stamp dedicated to Michelangelo contains his self portrait and the years of his life, 1475-1564'.

Both stamps have been designed by Victor Pimenov.

* * *

A Multi-coloured series of postage stamps showing various berries has been issued by the USSR Ministry of communications.

The intaglio printed stamps, 23·5 by 35·5 millimitres in size, show various berries. The artist is Vasily Zavyalov. The denominations range from 1 to 16 kopecks.

* * *

An exhibition of stamps has been arranged by Baku philatelists in the capital of Soviet Azerbaijan. On display are many collections which have earned recognition at the international exhibitions this year.

Baku philatelists carried home over 60 awards from the World Exhibition held in Paris and the Internationl Exhibitions in Budapest, Warsaw and Sofia. TASS.

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CORONATION PRESS,
100 Feet Road, Mysore 4.

ಮ|| ರಾ|| ಜಿ. ಆರ್. ಜೋಶ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮ|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹ ವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

ಶ್ರೀಮದ್ಯುವರಾಜರು:

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ಮ|| ರಾ|| ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು.
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ:

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦-೭೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮ|| ಜಿ. ಆರ್. ಜೋಶ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದನೇಲೆ ಮಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್‌ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೨೦

ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ

ಎಂಬ ಆಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

ಬೆಲೆ ರೂ. 10-00.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

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EXAMINATIONS

Failures due to worthless Examiners

Conventional examination systems in India are "old-fashioned. inaccurate and erratic" and seldom reveal the true ability of a candidate, according to a University Grants Commission study into the examination techniques of Indian universities.

The study was made on the basis of papers submitted to the commission from time to time and on the latest statistics—up to January, 1964—collected and tabulated under a study entitled "Three Studies in Examination Technique."

After analysing examination papers from different universities and the marking systems of examiners, the commission has come to the conclusion that the criteria of "performance" is very ill-defined and almost entirely dependent on failures. More than 60 per cent fail annually—may be due to the vagaries of the examination system.

Examiners' errors are "not less than seven marks per script", and many borderline candidates may fail on account of these factors, a statistical analysis shows. Examiners differ in their judgments. On an English paper in 1963 an examiner gave pass marks to 60 per cent of his scripts, while another gave 11 per cent pass marks! In the same State and in the same paper another examiner passed 60 per cent, while yet another only two per cent! This happened despite the fact that the scripts had been so arranged that, in each case, the examiners had scripts of the same quality!

Double marking systems, utilised to test the efficacy of the marking systems, also showed the same discrepancy with regard to economics, history and logic. Even mathematics was subject to the same inconsistencies.

In fact, a study of the numerical results shows that there are remarkable differences between the marks of different examiners. The mean mark assigned to a set of scripts may vary as much as 10, and the differences in particular scripts may be much larger.

Much of the blame for the wide disparities in marking are due to lack of planning among examining authorities in the setting up of a uniform code for the evaluation of papers. Marks may be awarded for ability, knowledge, memory, intelligence, power of expression or even handwriting. Thus, in a single marking system —which is the current method of examination in most Indian universities—the general picture presented by an examination cannot command much confidence since a different choice of examiners would certainly have produced a very different picture, the study adds.

Faulty methods in paper setting have also hindered proper evaluation of a candidate's ability. More than 90 per cent of the questions set are designed to test a candidate's capacity to recall information, rather than his capacity to understand and apply his knowledge.

Among the recommendations made inter alia, are the marking of a candidate on the basis of his average score over a large number of papers.

In this connection, the study says that the requirement of passing separately in a large number of papers should be abandoned "since it introduces a high probability of failure on account of examiners' errors."

It has also pleaded for the inclusion of more questions requiring short answers and multiple choice questions. This would

(*Continued on page 6.*)

EVENTS IN 1964.

The year 1964 was a momentous one for the world and for India.

It started rather ominously for India with Prime Minister Nehru falling ill at Bhubaneswar. His death in May plunged the nation in sorrow unequalled since the death of Mahatma Gandhi. The election of Mr. Lal Bahadur Shastri to succeed Mr. Nehru, the appointment for the first time in India of a Minister for Foreign Affairs, difficult food situation, especially in the South, students' unrest in Orissa, and the conflict between the Uttar Pradesh Legislature and High Court were some of the major big events.

On the world scene, change of government was witnessed in many big countries. In Russia, Mr. Khrushchev was ousted. In Britain Prime Minister Harold Wilson's Labour party won the election, and in Japan, Mr. Eisaku Sato succeeded Mr. Hayato Ikeda as Prime Minister. In the U.S. President Johnson was elected with a record majority. For the first time, the world Olympic Games were held in an Asian country, in Japan.

Here is a diary of major events in 1964:

JANUARY

1. English ceases to be the official language in Ceylon.

3. Riots in Khulna, East Pakistan. Army takes over.

7: Prime Minister Nehru has a mild stroke in Bhuvaneswar where he had gone to attend the Congress Session.

11: Disturbances in Calcutta—one dead in police firing, army was called out and curfew imposed.

12: Revolution in Zanzibar. The Young Sultan, Prince Jamshid Bin Abdulla overthrown and banished. A Republic with Sheikh Karume as President proclaimed. Mr. Nehru recovers slightly and is brought back to Delhi.

17: France decides to recognise the communist regime in Peking.

19: Nagaland's first general election results. The ruling party led by Chief Minister Shilu Ao gets a majority with 36 out of 46 seats.

21: President Ayub Khan turns down President Radhakrishnan's call for a joint appeal for communal peace.

22: Mr. Lal Bahadur Shastry and Mr. D. Sanjivayya made Cabinet Ministers.

25: British army intervenes and puts down an army mutiny in Thanganyika (East Africa). There were two revolts in a week.

29: Mr. Sanjiva Reddi decides to give up Chief Ministership of Andhra.

FEBRUARY

6: Rajkumari Amrit Kaur, 77, dies.

13: Mr. V. T. Krishnamachari former Deputy Chairman of the Planning Commission, 83, dies.

20: P. T. Chako resigns from the Kerala Cabinet.

82: Dr. Verrier Elwin, noted anthropologist dies.

29: Mr. K. Brahmananda Reddi becomes Chief Minister of Andhra Pradesh. A new Ministry in Kashmir under Mr. G.M Sadiq takes office, replacing the Shamsuddin Ministry.

MARCH

4: IAF Fairchild Packet plane plunges into the Hooghly, killing 88.

9: Twenty-two killed when the Madras-Howrah express collided with a goods train at Bandpur, 90 miles from Cuttack.

17: Twenty-one killed in an attack on mill workers by unknown men in Belghoria near Calcutta.

20: Twenty-eight killed in riots in Rourkela—Army help sought.

21: U.P. Assembly orders arrest of two Allahabad High Court Judges for alleged contempt of the House.

26: The President refers the U.P. Assembly High Court dispute to the Supreme Court.

27: A U. N. force takes charge of peace-keeping operations in Cyprus.

APRIL

2: President Jao Goulart overthrown in a revolution in Brazil.

4: Thirty-five school girls killed when the Saraswati Vidyasala Higher Elementary School in Madurai collapsed; 139 other girls seriously injured.

5: Mr. Jigme Dorji, Prime Minister of Bhutan, assassinated in Phuntsoling in Bhutan.

Gen. MacArthur, World War II American General, dies.

7: Karukurichi Arunachalam, noted Nagaswaram Vidwan, dies.

The Home Ministers of India and Pakistan meet.

8: Sheikh Abdullah released in Jammu.

10: The Indo-Pakistan Home Ministers' talks end without agreement.

14: Three hundred killed in cyclone havoc in Jessore district of East Pakistan.

20: The Presidents of Tanganyika and Zanzibar, Messrs. Nyerere and Karume, decide to unite their countries under the name of Tanzania.

22: New York World Fair opens.

23: Shakespeare's 400th birth anniversary celebrated all over the world.

26: Premier Tunku's party gets a big majority in the first elections after the formation of Malaysia.

MAY

1: Russia offers to help in building a steel plant at Bokaro.

11: HF-24, India's own supersonic fighter, manufactured at the H.A.L. goes into service.

18: Burma demonetises higher denomination currency. Large number of Indians affected.

A godown in Govindappa Naicken street in Madras explodes. Twenty people die.

24: Sheikh Abdullah meets President Ayub Khan in Rawalpindi.

25: Rioting in a football stadium in Lima, Peru, results in the death of 350 people.

27: Prime Minister Nehru dead, Mr. G. L. Nanda becomes acting Prime Minister.

JUNE

9: Mr. Lal Bahadur Shastry, the new Prime Minister and his Cabinet, sworn in.

10: Large-scale arson in Vijayawada, 1,500 houses burnt down.

11: Mr. Asoka Mehta and his followers in the P.S.P. join the Congress.

Gen. K. S. Thimayya, former Army Chief, appointed Commander of U.N. Forces in Cyprus.

15: The World Trade and Development Conference at Geneva agrees on setting up a World Trade Council with 55 nations.

Sardar Pratap Singh Kairon resigns as Chief Minister of Punjab.

19: U.S. Senate passes the Civil Rights Bill.

21: "Summit" Meeting in Tokyo of President Sukarno of Indonesia, President Macapagal of Philippines and Premier Tunku of Malaysia.

25: Bus accident near Rishikesh—28 killed.

27: Prime Minister Shastri falls ill—advised complete rest.

JULY

1: Mr. Shastri cancels London trip.

6: Mr. T. T. Krishnamachari and Mrs. Indira Gandhi leave for London to participate in the Common-wealth Premiers' Conference.

New Ministry headed by Mr. Ram Kishan sworn in Punjab.

10: The new Bangalore University inaugurated by Mr. M. C. Chagla.

15: Mr. Anastas Mikoyan replaces Mr. Leonid Brezhnev as USSR President.

18: Sardar Swaran Singh appointed Foreign Minister.

13 killed in an explosion at the Nagarjunasagar project site.

23: The first batch of 1,500 Indian repatriates arrives in Madras from Burma.

31: Maximum prices for rice in the South Zone fixed by the Centre.

AUGUST

5: U.S. Navy bombers in action against North Viet Namese bases

17: Armed Indonesians start infiltrating into Malaysia.

SEPTEMBER

3: Demonstrating student mob invades Orissa Assembly.

5: Mr. Jaya Prakash Narayan leads Peace Mission to Pakistan.

7: No-confidence Motion against Sankar Ministry in Kerala passed. Congress Rebels vote with Opposition.

10: President's rule enforced in Kerala.

India's Solicitor-General Mr. H. N. Sanyal, found murdered in his house in Delhi.

13: President Radhakrishnan in Russia meets Mr. Khrushchev.

18: Food poisoning in school, in Maddikera, Andhra. Thirty-five children dead:

22: Bakshi Ghulam Mohammed and others arrested in Jammu.

25: Mr. P. Sambanda Mudaliar, famous playwright, dies.

Typhoon hits Olympic village in Japan—36 killed.

26: Food crisis in Kerala. Mr. Giri's urgent message to Centre for 10,000 tons rice.

27: President Radhakrishnan back home after tour of Russia and Ireland.

30: Floods in Andhra, Krishna Bridge near Nagarjunasagar washed away, many deaths.

Supreme court upholds U.P. Judges' action—Opinion on Presidents' reference.

OCTOBER

3: Prime Minister Shastri meets President Nasser at Cairo.

Non-Aligned Conference meets.

7: Mr. Shastri suggests Mission to China to prevent Peking from pursuing nuclear test plan.

11: Non-Aligned talks end.

12: Russia launches passenger space ship with three men.

Prime Minister Shastri meets President Ayub Khan.

14: Award of Nobel Peace Prize to Dr. Martin Luther King.

15: India wins second cricket Test match against Australia at the Brabourne Stadium, Bombay.

16: Mr. Khrushchev resigns as Soviet Premier. Mr. Kosygin is made new Premier and Mr. Leonid Brezhnev new Party Secretary.

Labour Party wins the election in Britain with a small majority. Mr. Harold wilson becomes Premier.

China explodes her first atomic bomb in Sinkiang.

18: Rice position in Madras City deteriorates.

23: India wrests back Olympic hockey crown from Pakistan at Tokyo.

28; Mr. H. C. Dasappa, Union Minister for Industry and Supply, dies.

29: Indo-Ceylon agreement on "Stateless" finalised. India agrees to take back 5,25,000 people over 15 years.

(*Continued from page 2.*)

increase the total number of questions and provide for better coverage of the content of the syllabus, says the Report.

* * *

And yet the Chief Minister and Education Minister and others who spoke on the slaughter in the last S.S.L.C Examination laid the blame on the teachers and students. The examiners were herded like cattle in a closed hall, and committed reckless butchery, with an eye only to their remuneration. If the remuneration were made to depend on the percentage of passing, they would not be so heartless. Failing too many young people is a crime against society, and amounts to failure of Government on the Education front. Ed.

NOVEMBER

1: Viet Cong men attack the Saigon air base killing six American officers and distroying six American bombers.

2: King Sauv ef Saudi Arabia dethroned. Prince Feisal becomes King.

4: Mr. L. B. Johnson elected President of U.S. by a record majority

5; An ordinance to provide for summary trial of traders and officials contravening the Essential Commodities law promalgated by the President.

9: Mr. Eisaku Sato electected Prime Minister of Japan to succeed Mr. Hapato Ikeda, who resigned on health grounds

10: Food riots in Kerala.

11: 1,000 dead in South Viet Nam floods.

16: Informal rationing introduced in Madras City.

23: Orissa students end strike after intervention by Mr. G. L. Nanda.

24: Belgian paratroopers land in Stanleyville for rescuing whites and others held as hostages by Congolese rebels. Many hostages shot dead before they could be rescued.

27: Dwaram Venkataswami Naidu dies.

27: King Wangchuk of Bhutan dismisses Prime Minister Lhendup Dorji, following an unsuccessful attempt by some armymen and others to seize power.

29: The Seventh conference of the World Fellowship of Buddhists meets at Sarnath.

DECEMBER

1: Prof. J. B. S. Haldane, noted biologist, dies at Bhubaneswar.

2: Pope Paul VI arrives in Bombay for the Eucharistic Congress.

3: The Sirimavo Government in Ceylon defeated in Parliament.

4: Prime Minister Shastri leaves on a four-day visit to Britain for talks with Prime Minister Wilson.

12: A Rs. 5,000 crore defence plan outlined by Mr. Chavan, Defence Minister,

14: Bakshi Ghulam Mohammed released from jail.

16: Wilson Jones regains World Ameteur Billiards title.

17: India expels a Pakistani diplomat in Delhi for expionage work. Pakistan retaliates.

23: Cyclone and tidal waves hit Rameswaram Island. Dhanushkodi wiped out; 500 are feared dead. Over 1000 dead in Northern Ceylon from Cyclone.

ಯಜುರುಪಾಕರ್ಮ	೦–೨೫.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೨೫.
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CONGRESS PRESIDENT'S SOLEMN WARNING

"The present food situation in the country leads us all to ponder over the fourth plan proposals of the Planning Commission.

These proposals, which have been approved by the National Development Council, envisage an outlay of between Rs. 21,500 and Rs. 22,500 crores and are estimated to give a 6·5 per cent annual rate of growth.

In preparing a Plan of this magnitude, we have to realise the great responsibilities and burdens we are undertaking. It is proposed to spend in the course of the next five years 21,500 crores of rupees which is more than what has been spent over the whole course of the last three plans amounting to a little over 19,000 crores of rupees.

We have carefully to analyse and study the consequences of such a large outlay on the levels of prices in the country.

Impatient as we are to eliminate the poverty, misery, unemployment and ignorance that surround us, anxious as we are to transform ourselves into a modern society in the shortest possible time, we may be eager to embark on larger and larger Plans!

But, at the same time, prudence should guide our actions and should help us to assess realistically whether the intended benefits could be secured as envisaged.

Any inflationary pressures arising out of large investment would again have its severe impact on the poorer and the weaker sections of society.

I have no doubt that the Planning Commission and the Government of India will devote most careful consideration to all these aspects in the finalisation of the plan and the determination of its size.

The plan contemplates the raising of additional resources to the tune of 3,000 crores of rupees by the Central and the State Governments!

It appears to me that this is a commitment too heavy for both the Centre and the States.

The opportunities for levy of taxation in new fields appears to be limited. The Central and the State Governments should therefore examine realistically their respective ability to raise the resources before finalising the Plan.

It is my earnest hope that the Governments at the Centre and the States will give their most careful consideration to the anxieties which I have expressed."

says thoughtful Congress President. But what do the Mohamed Bin Togalakhs of the "Planning" Commission care? They brush him aside, and they brush aside the Prime Minister! It would be something if the Bay of Bengal could reach Delhi and brush *them* aside!

Ed.

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RAMESWARAM

To historians and poets that have recorded what may be called 'deluge' and tidal waves with reference to ancient capital-cities such as Kaveripoompattinam (Pukar) and Kodaimallai (Mamallapuram) and Ancient Kapatapuram (Ten-Madhurai), the tidal wave inroad of Ramesswaram that happened on the night of 23rd December 1964 would not have been startling news. Ten-Madhurai was over-run by the sea, in the same way as Sangam literature records that Pukar was over-run and Puducheri (Pandicherry) and Kadalmallai were also affected. Recent excavations at Kaveripoompattinam are bringing out traces of a wharf and Buddhist vestiges. At Pondichery, vestiges of the 1st century A.D. were exposed at Arikamedu nearby. The present deluge at Rameswaram —though of a modest scale—has luckily spared the famous ancient temple of Ramanathaswamy and the recent Sankara Mandapam on the sea-shore.

Rameswaram is on the island of Pamban. It derives its name from Sri Rama of the Ramayana. The sanctity of the place is due to Sri Rama installing a Siva-Linga on a sacred hill called Gandhamadana, on which Rameswaram stands. According to the Puranas, Sri Rama was advised by sages that nothing short of the consecration of a Siva-Linga by himself on the Gandhamadana hill would purge him on the sin of Brahminicide committed by him by killing Ravana and Kumbhakarna, the sons of a Brahmin. Rama commissioned his devotee, Hanuman to get a Linga from the river Narmada. As Hanuman could not return by the auspicious time fixed for the consecration of the Linga. Rama, to avoid delay, made a Linga out of the local sand and installed it for worship under the name 'Ramalinga' or 'Ramanatha'. Another version is that Sita made a Linga from local sand.

Hanuman's disappointment and grief were so intense that Rama advised him to instal his Linga a little to the north of the sand-Linga which he had himself consecrated. Giving to it the name of 'Hanumat-Linga', Rama gave to the Linga brought by Hanuman every precedence in worship.

Eleven important Lingas are associated with the Rameswaram Temple. Two are believed to have been installed by Hanuman and Rama and the other nine by Sita, Lakshmana, Sugreeva, Angada, Nila, Jambuvan, Nala, who built the Sethu Bridge, Vibhishana and Indra respectively. There are also 24 thirthas or sacred waters associated with the island of Rameswaram. Fourteen of them are in the form of wells and tanks within the temple precints and great sanctity is attached to them. Here is an important shrine sacred to Vishnu locally called Sethu-Madhava. This shrine is visited by pilgrims all the year round. A bath in the sea at Rameswaram at the confluence of the Indian Ocean and the Bay of Bengal is very sacred to the Hindu community Though the Hindu Sastras prescribe sea-bathing only on special occasions, one can always bathe in the Sethu of Rameswaram. Again while bathing in other seas is believed to appease the spirits of the dead, Sethu-bath is recommended for the prosperity of the living.

The Rameswaram temple consists of three courts (prakaras). Its original walls were of lime stone, renovated subsequently by black granite. Colonnades and pillared corridors called Pudumantapam constitute a source of attraction to visitors to the Rameswaram temple, and the pier bear statuary representing the Setupati Kings of Ramnad of the 17th century A.D. who constructed parts of the temple and endowed it richly, and their Ministers. The

(Continued on page 5.)

The Rationalist

H. M. KING MAHENDRA'S MESSAGE

King Mahendra of Nepal has said that humanity today was heading towards destruction and was entangled in mutual hatred and conflict and the highest thoughts of Hindu dharma alone could extricate man from this fearful situation.

The propagation of the right knowledge of this Dharma was the "crying need of our time," he added, in a message to the "Makar Sankrant" rally of the Rashtriya Swayam Sewak Sangh.

King Mahendra had earlier agreed to address the rally at the invitation of Mr M. S. Golwalkar, R.S.S. Chief, but cancelled his visit because of pressing engagements and sent a message which was read out at the rally.

The Nepal King said it had now become necessary to make adjustments in giving a practical shape to the basic tenets of the Vedas. The future of Hindu society rested upon it. Hence it had become the duty of all Hindus to pay attention to this.

He said, "Today we shall be able to protect and advance our nation and national society only if all of us cease to have any shyness or scruples about calling ourselves Hindus, and march forward to protect, strengthen and develop Hindu society as also to revitalise Dharma. It has become absolutely necessary for all Hindus to realise this truth fully for the welfare of mankind."

King Mahendra said it was not a matter of joy that today there were signs of weakness in the Hindu society. To-day the Hindu was not as firm as he should be in his convictions. His faith in his religion was not as confident as it should be.

It had, therefore, become overdue to restore self-confidence to this religion, "to re-establish it in all its loftiness and to take strides towards setting examples of the highest Hindu life."

The Nepal King said that Hindu patterns of thinking and living had received a welcome in South-East Asia. In fact, "We have all been animated by a single spiritual principle. This is a formula inextricably and eternally woven into the fabric of our life. Wherever it has been welcomed, it has been by its very remembrance, an insurance of the endless continuity of faith in the sanctity of historical places and names of religious significance as well as in great and holy personages. This is also the principle underlying our unity even to-day."

King Mahendra said that religion was the basis of the welfare of human society. That was why Nepal was to-day an independent and sovereign Hindu Kingdom. She being the only declared Hindu country in the world, "it is natural for all of us Hindus to take pride in her as Hindus."

But though a Hindu kingdom, he said, tolerance and respect of other religions being an integral and indivisible part of the highest teachings of the Hindu religion, no discrimination whatsoever was made in dealings with any citizen in Nepal on religious grounds.

King Mahendra said Nepal had always acted "as a sentinel" of India and had ever been "a source of perennial inspiration" for the Hindus. Both had almost the same culture and both were animated by the same ideals, he said.

It was essential for Hindus everywhere to become "a united and indivisible force." "It cannot be said that the R.S.S. has not been

playing a useful role in this movement. History has given us the responsibility of providing the needed inspiration for living ideal and enlightened Hindu lives by ensuring security and restoring confidence to the life of all Hindus of all the countries of the world. We Nepalese form the only independent and sovereign Hindu kingdom, representing in a sense the Hindus of the whole world, are also naturally desirous of co operating with all dynamic Hindu fotces."

Addressing the rally, Mr. M. S. Golwalkar, Chief of the R S.S. said the sole purpose of the Sangh in inviting King Mahendra of Nepal to address its "Makar Sankrant" rally in Nagpur this year was to further strengthen Indo-Nepalese bond of friendship at "this critical hour of the nation's history" when its border was being threatened by two enemies from the north.

Mr. Golwalkar said it was never the intention of the R S.S. to "advertise" its activities or to draw any gain for the organisation from the Nepal King's visit.

Mr. Golwalkar said this was not the proper time or the forum to dilate on the circumstances leading to the cancellation of the King's visit. "I will settle the matter myself with the persons concerned and at the appropriate time."

(*Continued from page 3.*)

pillared corridors (Pudumandapam) extend to nearly 3000 feet in length; the breadth of these passages varies from 17 feet to 21 feet and their height is about 25 feet. Richly decorated pillars continue along the entire length, each pillar 12 feet in height, standing on a moulded platform 5 feet high. In almost every direction there is an unending perspective of pillared halls, those an north and south being over 700 feet long. The corridors run for the most part around open space and have light admitted through the back walls. Their ceilings and the colonnades were once painted but the painting is fading or has faded.

The general scheme of the Rameswaram temple is of a double shrine within three concentric perimeter walls. Like the Madurai temple, it appears to have been constructed within one period on an ancient sacred site, the remains of which are now represented by a small shrine or vimana on the west called Gandhamadanesvara which stylistically may date from the 12th century A.D. The temple has the usual high gateways (gopurams) on the four sides, the eastern gopuram being in 11 stories and about 150 feet in hight. This gopuram was begun about 1640 A D. and then left unfinished. The northern and southern gopurams were meant to be much larger, but only their lower storeys were finished. Perhaps they were expected to be completed within modern times.

An inscription on a Balipitha in the Rameswaram temple which is in Sinhalese script and language records that the Ceylonese King Nissankamalla renovated the temple and made liberal donations to Brahmins. Nissankamalla, whose uncle or father-in-law was Parakramabahu the Great, of Ceylon ruled between 1187 and 1196 A.D. The Rameswaram shrine figures also in the Chola account of the campaigns of the generals of Parakramabahu I in the Pandya country.

James Fergusson, the author of "The History of Indian and Eastern Architecture' wrote as early as 1886 that the Rameswaram temple was a uuique example of the South Indian temples that exhibited all the beauties of the Dravidian style in their greatest perfection. and at the same time, exemplified all its characteristic defects of design. While according to him, the Brihadeeswara temple or the Great

Temple at Thanjavur produces an effect greater than is due to its mass or detail, the Rameswaram temple, on the other hand, produces no effect externally and internally and can only be seen in detail, so that its component parts do not aid one another in producing the desired effect. This would almost amount to admitting that a lot of patient and intricate work, industry and labour has been thrown away or wasted for want of a design. This charge is as hasty as it is severe and cannot be maintained if the background of the component parts of the Rameswaram temple or, for that matter, of any big South Indian temple is correctly understood or appreciated.

The structural expansion of the South Indian temple followed a corresponding expansion of the temple ritual. Interestingly indeed, the sequence of dynasties that ruled South India expanded the structural formation of the temple so as to suit the growth of temple ritual. While cave temples (cut-in and cut-out) were carved by the Pallava Kings in the seventh and eighth centuries A.D. structural temples with high vimanas springing over the sanctum-sanctorum came up during the rule of the early Chola Kings of Thanjavur (850 A.D.). Huge Gopuras or gateways such as Tiruvannamalai and Chidambaram came up in the later Chola period (1070 to 1350 A.D.). Kalyanamandapas and halls were erected under the Vijayanagara Kings (1350 to 1565 A.D.). And great corridors or corridor halls (Pudu Mantapas(such as in Madurai and the Rameswaram temples, which typify the latest style of temple development came up after 1600 A.D.) If this dynastic evolution of temple-style is remembered against the background of an expansion of the temple ritual, which in its turn is dependent on the popular ascription to the god enshrined of a spiritual unmanifested (Avyakta) capacity as opposed to a temporal or manifest (Vyakta) capacity, then and then only the design of the Rameswaram temple, nay of any great South Indian temple, can be correctly appreciated.

T. N. R.

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WINSTON CHURCHILL

The Grand-old-man of our contemporary world is dead. Among the five crores of the citizens of Great Britain he was the greatest. Among the 300 crores of the citizens of the world he was the greatest. Surveying the distinguished men of the five continents of the Earth, can we name one to equal him? Kruschev? Only somewhat like him, but not on all fours. Nehru? O Dear! Kennedy? Poor boy, he was just like one facet of Churchill. Hitler? O no! Stalin? No. He was just an iceberg on a pedestal. Chiang Kai Shek? He is like Napoleon in St. Helena. Castro, Nkruma, Tshombe, Sukarno, Nasser, Chou en lai, Tito, Peron, are like small moons before the blazing sun! Even De Gaulle falls very much short of Churchill's Olympic greatness. Warrior, Statesman, Orator, man of letters, good-liver, grand-old-man, he had many phases of life, was admirable in each one of them, and most admirable in the sum total. Looking at the men of mark who stand out in the history of Great Britain during the last thousand years, Wolsey, Hampden, Cromwell, Walpole, William Pitt, Wellington, Gladstone, Lloyd George, Churchill may be said to rank higher than all of them, and to have placed not only his country under his debt, but showed mankind the great heights to which the physical body and human mind could reach when inspired by high-souled patriotism. He was not born a giant, but he became a giant, and walked from Downing Street to Whitehall like a modern Atlas! His life was glorious, like that of the Sun; and just as, if the sun should disappear, we would mourn the loss of a great presence, we mourn the passing of this ennobling and inspiring personage.

When the Duke of Wellington, who saved England from Napoleon, died in the last century, Lord Tennyson, the Poet Laureate, mourned his death in the following beautiful lines. They are equally fitting for Churchill:

'Mourn, for to us he seems the last,
Remembering all his greatness in the past.
No more in soldier fashion will he greet
With lifted hand the gazer in the street.
O friends, our chief state-oracle is mute:
Mourn for the man of long-enduring blood,
The statesman-warrior, moderate, resolute,
Whole in himself, a common good.
Mourn for the man of amplest influence,
Yet clearest of ambitious crime,
Our greatest, yet with least pretence,
Great in council and great in war,
Foremost captain of his time,
Rich in saving common-sense,
And as the greatest only are,
In his simplicity sublime;
O good grey head which all men knew,
O voice from which their omens all men drew,
O iron nerve to true occasion true,
O fallen at length that tower of strength,
Which stood four-square to all the winds that blow!
Such was he whom we deplore,
The long self-sacrifice of life is o'er;
The great world victor's victor will be seen no more!
And through the centuries let a people's voice,
In full acclaim,
A people's voice,
The proof and echo of all human fame,
A people's voice, when they rejoice,
At civic revel and pomp and game,
Attest their great commander's claim,

With honour, honour, honour, honour to him,
Eternal honour to his name!!!"

Writing in 1942 during the war we published the following about Churchill:

"To most Indians Churchill is an occassional voice on the radio, speaking with pent up force and slow deliberation, bearing an Empire's burden on his aged but square shoulders, a man of dogged determination with capacity for forceful expression. Most of them would like to like him and respect him for his great merits, but that they dislike his being anti-Indian!

However he ranks among the great men of our times, and will rank among the greatest in the Pantheon of British Statesmen.

Like Gladstone he has no titles. But unlike Gladstone he is a Duke's grandson, and a Lord's son, Duke of Marlborough and Lord Randolph Churchill. Few know that the father was a Secretary of State for India, in 1885!

In many ways the father was the predecessor of the son; and the son is but an extension of the father. The father was as self-willed and offensively critical as the son. As a young man in his twenties he used to heckle and attack Gladstone in the height of his glory, just as the son could refer contemptuously to Baldwin, who had unmade a king, with the words, "decided only to be undecided, resolved to be irresolute, adamant for drift, solid for fluidity, all-powerful to be impotent!"

The father deemed India "the most truly bright and precious gem in the crown of the Queen, the possession of which, more than that of all your Colonial dominions, has raised in power, in resources, in wealth, and in authority this small island home of ours far above the level of the majority of nations and of States—has placed it on an equality with, perhaps even in a position of superiority over, every other Empire either of ancient or of modern times!" And he called on Parliament "to watch with the most sedulous attention, to develop with the most anxious care, to guard with the most united and undying resolution, the land and the people of Hindustan!"

And what does the son say? Denouncing the Irvin-Gandhi negotiations some time ago he refused to contemplate "Casting away that most truly bright and precious gem in the Crown of the King, which, more than all our other Dominions and Dependencies, constitutes the glory and strength of the British Empire!" And he refused to serve in any Administration about whose Indian policy he "was not reassured!"

That explains why the Cripps Mission failed!

Seeing Churchill the old man today, could any one guess what Churchill the boy was? As a student meant for Harrow and Oxford he was not much of a success. Neither the discipline nor the course of study could he digest. But he was "a small red-headed pupil, the naughtiest small boy in the class; I used to think he was the naughtiest small boy in the world," said a much harassed teacher of the time! His real education was much later, in Bangalore.

We have heard of a pleasant diversion to which he was addicted during his preparatory school days,—pushing from behind into the swimming bath some one who looked small enough! Once the boy so pushed happened to turn out an athletic one named Amery. Churchill quickly discovered his mistake and sought nervously to appease him with the words, "I am very sorry. I mistook you for a Fourth Form boy. You are so small," adding

quickly, "My father who is a great man is also small!"

Do our readers recognise the name of the athletic boy, Amery? Evidently he is the strong man of the India Office whose pious hopes about our country we do not sufficiently appreciate! No wonder he continues as a permanent fixture during all the Cabinet changes! Old ties do last a a long time!

Oxford proving out of reach, Churchill was sent to Sandhurst for a military career, and he entered life as a Cadet of the Hussars.

Whether in military or civil life he was not one for a quiet life. Alert, vivid, vital, dynamic physically as well as mentally, he must always be up and doing. Like Don Quixote or Brigadier Gerard he wanted adventures. And at the time the Spaniards were trying to impose imperialism on Cuba, and Churchill got permission to go there and help. Not much was achieved however, but one experience then learned stayed with him in after life. He learnt that by going to bed for an hour after luncheon, he could add nearly two hours to his working effort. Returning to England his regiment was ordered to India, and in 1896 Winston Churchill hailed to Bangalore!

He was 21, and he filled his days with light military duties, and polo, and reading, a lot of reading. He read Gibbon and Macaulay, and Plato's Republic, Aristotle's Politics, Malthus's Population and Darwin's Origin. and Schopenhauer and Lecky.

Then in 1897 trouble broke out in the North West Frontier, and Churchill rushed there. But he was not allowed to fight, and the alternative was to become a war correspondent, and he became one for the "Daily Telegraph," and an Indian paper. He was however no mere milk-and-water war correspondent of today concocting laudatory reports, but was also shooting tribesmen with a borrowed rifle, and once when he was carrying a wounded Sikh, seeing the body of the Adjutant being hacked by a big tribesman, he shot him dead with his revolver!

His was a curious combination. He had a penchant for action, and at the same time a penchant for writing. As a Correspondent he was ready to fight, and as a fighter he was eager to write! Some of us fight only as writers!

And after this campaign he wrote his first book, "The Story of the Malakand Field Force." His mother found a publisher, and the book came out. We are told that the Prime Minister read it, and the Prince of Wales wrote to the author, "you have plenty of time before you, and should certainly stick to the Army before adding M.P. to your name."

The book brought some money also. And that put him on a new line. He wrote another book, a novel, the story of a revolution.

Then came the Sudan Campaign under Lord Kitchener, who did not like him. That gave scope for his third book, "The River War, or Reconquest of Sudan." He went home then and stood for Parliament for Oldham. The Daily Mail wrote of him as "the Youngest Man in Europe, with qualities which make him, almost at will, a great popular leader, a great journalist, or the founder of a great advertising business. At the rate he goes, there will hardly be room for him in Parliament at thirty, or in England at forty!" However there was no room for him in Parliament then, by the will of the people of Oldham!

Then came the South African War, and thither went this knight of the lance and pen, on behalf of the Daily Mail. When

he was going on an armoured train with the British there, there was a breakdown and an attack by the Boers and as he was trying to escape, a horse-man rode up and called to him to surrender. Churchill's hands groped for his pistol, but it had been left behind. The horseman was General Botha, and Churchill became a prisoner in Pretoria!

That could not be borne long, and he escaped in a Dutch pastor's hat, boarding a moving train, hiding among coal-sacks, guided by the stars, eating chocolate and reading "Kidnapped." His return to freedom and Durban was triumphal! The Boers had put a price of £25 on his head, living or dead!

He returned home, and was elected to Parliament by a repentant Oldham! That was one thing achieved, but money was wanted, and the hero-warrior-writer set off to America on a lecture tour. His manager chose to describe him as "The hero of five wars, the author of six books, and the future Prime Minister of Great Britain!"

Do our readers think him wrong? Not now at any rate!

II

The lecture tour was repeated in Canada and also in England, and then he settled down to his Parliamentary duties. He sat in his father's seat as a Tory, but a Tory with his own line of thought and policy independent of the heirarchy. He championed South Africa, championed the Navy as the mainstay of Great Britain's national defence, and urged economy in public expenditure. "The honour and security of the British Empire do not depend and can never depend upon the British Army. The Admiralty is the only office strong enough to insure the British Empire," he proclaimed. His methods evoked from Sir William Harcourt the remark, "The want of judgment of the fellow is despairing, but there is a good deal of force in his oratory!" He was so irrepressible as a party member, that from the Tory benches he once exclaimed "Thank God for the Liberal Party" in heat, when his leader Joseph Chamberlain wanted to introduce Protection for British Trade.

Not long after, he crossed the floor, and oined the Liberals. He sat by the side of Lloyd George. He then engaged himself in writing the Life of his father. John Morley read his proofs, and Lord Rosebery gave lavish advice. We are told that it was a fine performance. Then when the Liberals came to power in 1905 Churchill became Under-Secretary for the Colonies. The question of South Africa came up, and he urged that there be "no difference in the grant of responsible Government between Boer and Briton in South Africa," in order to create "A tranquil, prosperous, consolidated Africander nation, under the protecting ægis of the British Crown!"

South Africa shot at him, made him prisoner, and proclaimed a reward for his recapture. Yet he was prepared to grant its full claim! India, north to south, gave him a good time, inspired his valour, and opened his mind, and we have to wring every claim, every concession out of him, and not with much success!

(To be continued.)

ಯಜುರುಪಾಕರ್ಮ	೦–೨೫.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೨೫.
ಭಗವದಾರಾಧನೆ	೦–೪೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	1–25.
Life of Saint Anantarya, in English and Hindi.	1–00.

OVERFEEDING INFANTS

Growth disorders during a child's first years of life occur much more often than is generally believed, West German pediatrician Dr. E. Bickel of the Karlsruhe Children's Hospital recently stated. This also holds true of the "well turned out" children whose weight and height are normal or even above normal for their age.

Small children are often overfed today. Mothers and grandmothers take pride in raising a splendid, sound and, as they believe healthy child. They therefore enrich bought baby-food with sweet gruels and other carbohydrates in their effort to give the baby "thick" nourishment. The baby thus receives too many carbohydrates and not enough proteins. This leads to disorders in the child's liquid system. The babies become bloated, the liquid content rises. According to Dr. Bickel, these children are in greater danger of rickets and anaemia as they have not received enough vitamins and minerals. In addition, such children have considerably less resistance to illnesses.

Overfeeding and the accelerated gaining of weight necessarily leads to a state of deficiency. The most dangerous is the vitamin D deficiency which is still often found today in children. This is not only due to improper nutrition. The Karlsruhe children's Hospital has come to the conclusion that rickets occur earlier than formerly, due to the children's accelerated rate of growth. Thus vitamin D prophylactic treatment must be begun a great deal earlier than in former times.

The mature baby, Dr. Bickel believes, should be treated with vitamin D at the age of four weeks at very latest. This often does not happen as several medical publications on the adverse effects that can be caused by vitamin D have in turn caused an alarming degree of insecurity in regard to this important prophylaxis. The fact that a two month old baby with rickets is not unusual today should underline the necessity of a timely and well-dosed prophylaxis.

Nutrition defects can also cause scurvy in babies—fatal illness if not treated. Infant scurvy is aided by the widely held belief that babies receive enough vitamin C in vegetables. Vegetables actually only supply sufficient minerals and other elements. Dr. Bickel therefore advises feeding children fresh vegetable and fruit juices to cover their need of vitamin C. This should begin during the baby's fifth or sixth week of life.

Even if development disorders occur rather frequently during infancy, the Karsruhe pediatrician considers the therapy prospects as generally good. The difficulty lies in the proper diagnosis as the causes can be varied. A good deal of patience and excellent diagnostic ability are therefore required.

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RS. 15—00

WINSTON CHURCHILL

(Continued from last issue.)

During the next five years he with his party passed through electoral vicissitudes, became President of the Board of Trade, and came under the tutelage of old John Morley, who spoke of "his vitality, his indefatigable industry and attention to business, his remarkable gift of language and skill in argument."

His Cabinet methods were over-powering. He was long-winded and persistant, and he had a habit of presenting for his collegues' guidance his views written and printed,—"carefully marshalled arguments, clearly printed, read by him at leisure,"—on not only matters of his own portfolios, but on all Cabinet matters, so much so, that Sir Edward Gray once cried out in anguish "Winston, very soon, will become incapable from sheer activity of mind of being anything in a Cabinet but Prime Minister!"

In 1910 he became Home Secretary, under Asquith. And "Once a week, or oftener, Mr. Churchill came down to the office bringing with him some adventurous and impossible projects; but after half-an-hour's discussion something was evolved which was still adventurous, but no longer impossible," in the words of an official assistant. As Home Secretary he introduced some measure of Prison Reform, on one occasion General Booth of the Salvation Army calling at his office and loudly "praying for the conversion of the Home Secretary!"

Within a year or two the war clouds menaced, and the Admiralty required a strong man, and Churchill was appointed First Sea Lord.

And he served the Navy well. In his own words, "Who could fail to work for such a service? Who could fail when the very darkness seemed loaded with the menace of approaching war?"

But the war years were chequered ones for both Churchill and England. The Navy did not make a very good show, and Churchill was in and out of office, and shifting from Whitehall to the trenches on the Western Front.

There is a remark of Asquith at the time, "Our two rhetoricians, Lloyd George and Winston, as it happens, have good brains of different types. But they can only think talking; just as some people can only think writing. Only the salt of the earth can think inside, and the bulk of mankind cannot think at all!" And when circumstances forced Churchill to resign at the close of 1915, Asquith bade farewell to a "wise counsellor, a brilliant colleague, and a faithful friend."

For a time the dynamic Cabinet Minister was transformed into a subdued Major and Colonel Churchill at the war front. Then Asquith had to quit the helm, and Lloyd George became Premier. He was eager to take Churchill back, and though warned that he was "a potential danger in opposition, but an active danger in our midst," he made Churchill Minister of Munitions in 1917. And Churchlll proved in many ways a most useful colleague in the weary months in which the scales of war were tilting dangerously to the other side.

In the election after the war Lloyd George returned to power, and as the question of demobilisation was proving acute, Churchill was made Secretary of State for War in 1919.

How this was received can be seen from the cryptic remark in the diary of Sir Henry Wilson, Chief of the Imperial General Staff, "Whew!"

The problem of Russia came to the fore now, and Churchill felt that Russia had to be "saved, as I pray she may be saved, by Russians," though with some assistance from his War Office. However Russia saved itself somehow or other.

In 1921 he became Colonial Secretary. Many problems came up then, the Irish one chief among them, and Churchill had to pilot warily between Sinn Fein and Ulster, Sir James Craig and Michael Collins. At the close Collins sent the message, "Tell Winston we could never have done anything without him." Not a bad tribute!

But the Coalition fell in 1922, and he lost also his seat in the elections.

Undaunted he set to the task of writing the history of the War, with the title, "World Crisis". There was so much of actor, observer, and judge in it that Lord Balfour sardonically declared to a friend that he was "immersed in Winston's brilliant autobiography, disguised as a history of the universe!"

Baldwin dissolved his Parliament in 1923, and Churchill standing as a Coalition Liberal failed again in the elections. And Labour came to power in 1924, with the support of the Liberals.

That ended his contact with Liberals. In 1924 he stood at a bye-election as an independent Anti-Socialist, but though supported by Balfour, Birkenhead, Austen Chamberlain, and Rothermere, he was defeated. But the same year at the General Election he stood as a Constitutionlist, was elected, and accepted into the Baldwin Ministry as Chancellor of the Exchequer. So the wandering ship was home again, both in the party and in the Cabinet!

III

Thirty years before, his father had been Chancellor, and Churchill entered office wearing his father's robes. That gesture bespoke his pride of birth, his loyalty, and his fancy for the spectacular. His presence in the Ministry Lord Oxford described as that of "Chinborazo or Everest among the sand-hills of the Baldwin Cabinet!" Baldwin however ruefully complained that a "Cabinet meeting when Winston was present did not have the opportunity of considering its proper agenda, for the reason that invariably it had first to deal with some extremely clever memorandum submitted by him on the work of some Department other than his own!"

Shortly after, in 1926, the memorable General Strike occurred with intent to paralyse the State. The Cabinet sought to infuse confidence in the public by means of a new Daily, the British Gazette, and who was more competent amongst them all to run it than the admirable Mr. Winston? And he entered with gusto into the duties, the great newspaper office with its machine crashing and grinding away reminding him of "a first-class battle-ship mingled with a first-class General Election".

In 1926 the Baldwin Government ceased, and Labourites came to power under Mr. Macdonald, "the boneless wonder," to borrow the Churchillian phraseology.

Out of office once more, his pen grew busy and some more volumes of the War history, "World Crisis", were brought forth. They contained a lot of powerful and vivid writing of which the following picture of the then Russian Commander is a sample:

"There he sat at the same desk in the same room with the same ceremony and decorum around him, a failure, a by-word in history, a cause of his country's undoing —all because he had sent telegrams from time to time as was his duty, and events had belied these telegrams. There were the maps, there were the telegrams, there was the quiet room, there was the horrible dis-

(Continued on page 5.)

The Rationalist

ENGLISH

"Dear Sir,

I have recived your letter and I have Rs.....,- by M.O. today I have request you plese send falling book by lorry parcal T.V.S. lorry or Sri Venkatesura Transport in Expressly, if any book in calico binder plese send that. I am waiting your book

Thanmk you
Your Faiths,
x x x "

That is a sample of English in use in January 1965! We present it to the protagonists of English who are howling themselves hoarse for the continuance of English, viz, Lord Mountbatten's successor Rajagopalachary, Lord Willingdon's favourite C. P. Ramaswamy Iyer, Mark Hunter's favourite S E. Ranganatham, Wonder Judge Medappa, and the two cemetery watchmen, D. V. Gundappa, ex-Editor of long dead "Karnataka," who is growing flowers on Gokhale's grave, and Kodanda Rao, ex-Servant of India, married to English, and growing flowers on the grave of V. S. Srinivasa Shastry!

These loud speakers have grown old in English and are afraid that their blood would freeze if English were given up! The English newspapers are already bankrupt and groaning under debentures, and not long hence their English will be unthinkable and unprintable!

While Sanskrit is "Samskrita" or a perfected language, English is an erratic, unprincipled, and imperfect language, and before long in India it will be a hotch-potch of "Babu-English", "pidgeon-English" and "Chattegar-English". When self-styled leaders view things with black-goggles, squint eyes, perverse minds, selfish motives, and talk in a mob harangue spirit, they lower their flags, and become unworthy, and pondemonium will be let loose. while Vice-Chancellor Ramaswamy Iyer is roaming in North India, collecting T: A., his University plays havoc and is closed!

They talk of disintegration of the nation. Let them disintegrate. Somebody is ready to come and integrate them, as they did Tibet! They seek to boost Nehru in this connection. Nehru did not build a nation; he built a name for himself. The nation's evils today are due to his uncertainty, imbecility, easy-going, peace loving self-glorification. He built a few sand-hills, and conserved nothing national, and Sri C. P. Ramaswamy Iyer wants a passing remark of his to be imbedded in the Constitution, like a Shivalinga!

My Lord, What a stage have we come to!

Non-Tamil minorities in Madras do not revolt against the tyranny of Tamil. Non-Kannada minorities in Mysore do not revolt against the tyranny of Kannada, nor the minorities in Andhra against Telugu, or those in Kerala against Malayalam. Perhaps it is time that they revolted!

To talk of English as international language is bunkum! Globe-trotting Jayachamarja Wadiyar, when he reads his English scripts in Europe or Africa or S. America, reads only to deaf ears! It is absurd to talk of being international while we are not even national!

Editor.

(*Continued from page 3.*)

aster. And this was the glamour of a high Command—almost the highest— in modern war! This was what was supposed to equal the opportunities of the great Commanders of history. What a swindle, what a mockery! They at least rode their horses in the battle-smoke and shared the perils of the soldiers they actually led. But here all around were only the maps and the jiggling flags, the counterfoils of telegrams, all read by the enemy, and incoming disconnected tidings of ruin, and glum staff-officers slouching in with more!"

How truly apt a portraiture of some Commanders of today! There was also a volume of sketches of recent British Statesmen with the title "Great Contemporaries," of which a critic wrote, "Mr. Churchill gleams back at us from twenty-five looking glasses, formidable, affectionate, and lovable!"

Meanwhile, in 1933, Hitler had come to power, and Churchill's alarm at Great Britain's naval and air weakness found full expression inside and outside Parliament. He spoke of their "enormous Metropolis, the greatest target in the world", and warned the Government, "Beware. Germany is a country fertile in military surprises!" "For many months, many years, we are inexorably condemned to protracted, indefinite and agonising inferiority," he wailed,

But it all fell on deaf ears. Yet not all ears were deaf. Hitler listened from across the ether. And Fritz Thyssen, the German industrialist, writes in "I Paid Hitler,' "Even so Hitler would Probably not have dared attack if Winston Churchill, then an ordinary member of Parliament, had not publicly revealed the incompetence of British armaments in the air."

That consequence of his Cassandra cries Churchill could scarcely have dreamed!

One episode of this period needs mention. In December 1936 when King Edward's tragic personal drama was in the course of enactment, he sought the counsel of Mr. Churchill, and Churchill chivalrously sought to stay the hand of Baldwin. But curiously enough the Commons chose to howl him down and dismiss the King, and Baldwin's prestige rose, and Churchill's dimmed!

But not for long. In his turn Baldwin' too was dismissed, and Neville Chamberlain took the helm. Then followed Munich, and one after another the events which have quickly darkened the light of Europe and left the world dazed and horror-struck!

Churchill's patriotic pangs during this period of suffering and shame, could well be imagined. He cried out, "Dictators ride te and fro upon tigers which they dare not dismount. And the tigers are getting hungry." And "by this time next year we shall know whether the policy of appeasement has appeased, or whether it has only stimulated a more ferocious appetite!"

His words proved prophetic!

In September 1939 the War broke out. And a dismayed Cabinet and clamorous nation turned to him, and he was taken back into the Ministry, first as Minister of the Navy, and then as Prime Minister.

During the period that has elapsed, his mental heroism, moral stature, and capacity for leadership have been fully put to the test, and they have stood the test well.

Forty years before, Churchill, the writer, had sought to survey the puny enemies of Great Britain in words of lofty disdain and telling force;

"Year after year and stretching back to an indefinite horizon, we see the figures of the odd and bizarre potentates against whom the British arms continually are turned. They pass in a long procession: The Akhand of Swat; Cetawayo brandishing an assegai as naked as himself; Kruger, singing a psalm

of victory; Osman Digna, the immortal and the Irretrievable; Theebaw with his umbrella; Lobengula, gazing fondly at the pages of Truth: Prompeh abasing himself in the dust; the Mad Mullah on his white ass; and latest of all, the Khalifa in his coach of state! It is like a pantomime at Drury Lane. These extraordinary foreign figures —each with his complete set of crimes, horrible customs, and 'minor peculiarities', —march one by one from the dark wings of barbarism up to the bright footlights of civilisation. For a space their names are on the wires of the world and the tongues of men. The Sovereign on the Throne, the Minister in his Cabinet, the General in his tent, pronounce or mispronounce their styles and titles The unusual syllables become household words. The street-boy bellows them in our ears. The artisan laughs over them at night in his cottage. The child in the nursery is cajoled into virtue or silence by the repetition of the dread accents. And then the world-audience clap their hands, amused yet impatient, and the potentates and their trains pass on, some to exile, some to prison, some to death!"

For a brief space it looked as though a Continental Churchill would be able to write about England's own pageantry in terms equally withering. But he who could not stay or force the hand of Baldwin, seems to have held the hand of Fate. England, not much Mistress of the Seas, no longer victorious in a thousand battles, is again on her feet, standing four-square to meet the enemy, "The whole British army is at home, and the whole island bristles against invaders." Production has been speeded up, and morale restored in the nation. Alliance has been set up with U.S.A., Russia, and China. The Dominions have been given loose reins to work their own fate. And a mighty combat, spreading over the seven seas and five continents, is being fought with courage, determination, and resource! All this through one man's galvanising energy, and that Churchill. "The occasion," as they say, "has found the man!"

On assuming the reins of his high office, he said, "You ask, what is our policy? I will say: It is to wage war, by sea, land and air, with all our might and with all the strength that God can give us. You ask, what is our aim? I can answer in one word: Victory—Victory at all costs, Victory in spite of all terror, Victory however long and hard the road may be; for without Victory there is no survival!"

There spoke a master of expression, and master of exposition. And the future is in the lap of the Gods!

G. R. Josyer.

1942.

He has now passed away in a blaze of glory! G. R. J.

1965.

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Acharya V. P. Limaye, Opp. Gokhale Hall, Lakshmi Road, Poona 2:

Recently I chanced to go over the first two vols. of "Shringara Prakasha" of Bhojaraja containing 14 Prakashas for quotations from Bhartrihari's "Vakya-padeeya" which we are editing for the University of Poona. When will we get the remaining 22 Prakashas in print? Will you let us know the progress of the work? I think this is published for the first time.

Yours truly,

V. P. Limaye.

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Yours Sincerely,
Abani Bora, M.A."

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RS. 15—00

MR. CHAGLA ON WOMEN'S EDUCATION

The Union Education Minister, Mr. M. C. Chagla, said recently that the present imbalance between boys' and girls' education in India must be removed as early as possible, latest by the end of the Fourth Plan.

Inaugurating the seventh meeting of the National Council for Women's Education, Mr, Chagla said no society could make any real progress so long as its womenfolk lagged behind men in education. He said that with a view to stepping up the pace of women's education in the country, it would be his endeavour to keep in the Central sector as many schemes as possible in the field of such education.

He said he had asked the Education Commission to give an interim report on how the cost of school building could be reduced. He personally favoured the use of locally available material for school buildings. But that was not possible unless the P.W.D. relaxed its existing rigid rules on the subject.

The shortage of teachers could be met to some extent, among other things, by persuading educated women with plenty of leisure to take to teaching on at least a part-time basis.

Since it was admittedly difficult to persuade women teachers from cities to go to rural schools, it might be fruitful if some arrangement was made to select girls from the villages themselves, educate and train them in the cities and then send them back to teach in their villages. This plan had been adopted with success in Kashmir, the Minister said.

The job of persuading parents in the rural areas to send their daughters to school could best be tackled by voluntary organisations, Mr. Chagla said.

Mrs. Soundaram Ramachandran, Deputy Minister of Education, said that the best way to overcome the shortage of women teachers for rural schools would be to open a number to teachers' training institutions in the villages themselves.

Earlier, Mrs. Raksha Saran, Chairman of the National Council for women's Education said the time had come when Government must aceept the principle of part-time training and employment of women. Unlike in olden days it had now become necessary for thousands of housewives to take up gainful employment outside their homes. More than 60 per cent of the families in India had an income of less than Rs 100 a month and no self-respecting woman could remain a helpless spectator of the mounting economic difficulties of her family.

It was necessary, therefore, to ensure congenial and convenient conditions of part-time employment for women in such a manner that it did not clash with their domestic responsibilities. Part-time work had been successful in other countries. In England alone, as many as 29 lakh women were working on a part-time basis in manufacturing industries.

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Thank you

x x x "

That is a sample of English in use in January 1965! We present it to the protagonists of English who are howling themselves hoarse for the continuance of English, viz, Lord Mountbatten's successor Rajagopalachary, Lord Willingdon's favourite C. P. Ramaswamy Iyer, Mark Hunter's favourite S. E. Ranganatham, wonder Judge Medappa, and the two cemetary watchmen, D. V. Gundappa, ex-Editor of long dead "Karnataka" who is growing flowers on Gokhale's grave, and Kodanda Rao, ex-Servant of India, married to English, and growing flowers on the grave of V. S. Srinivasa Shastry!

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They talk of disintegration of the nation. Let them disintegrate. Somebody is ready to come and integrate them, as they did Tibet! They seek to boost Nehru in this connection. Nehru did not build a nation: he built a name for himself. The nation's evils today are due to his uncertainty, imbecility, easy-going, peace-loving self-glorification. He built a few sand-hills, and conserved nothing national, and Sri C. P. Ramaswamy Iyer wants a passing remark of his to be imbedded in the Constitution, like a Shivalinga!

My lord, What a stage have we come to! Non-Tamil minorities in Madras do not revolt against the tyranny of Tamil, non-Kannada minorities in Mysore do not revolt against the tyranny of Kannada, nor the minorities in Andhra against Telugu, or those in Kerala against Malayalam. Perhaps it is time that they revolted!

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Editor.

ಯಜುರುಪಾಕರ್ಮ	೦–೨೫.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೨೫.
ಭಗವದಾರಾಧನ	೦–೪೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	1–25.
Life of Saint Anantarya, in English and Hindi.	1–00.

The Rationalist

Sri M. P. L. Sastry, M,L,C. Bangalore, writes,

"Dear Sri Josyer,

I have enjoyed reading your editorial in the Rationalist of the last week, under the caption "English". This is just to express my appreciation of the directness and fineness of your writing. Trust this finds you in excellent health. With warm regards,

Yours Sincerely
M. P. L. Sastry."

* * *

Compared with the riots that heralded 1947, the harrowing events that occurred in South India during last week tip the scale. More havoc has been caused to keep the *Angrejee* language than was caused to drive out the Englishmen. Events in Madras and its sister cities reminded one of the dark days of Paris in 1791, and the fateful days of Moscow in 1917! One wondered whether Danton, Robespierre, Mirabeau, or Lenin, Trotskey, Stalin, had reborn in Madras as Rajaji, Annamalai, and Ramaswamy Iyer!

What do these old dying men want with English? Does Ramaswamy Iyer mean to address Shankara's Parabrahman when he goes to Him in English? Does Rajaji mean to address Mahavishnu and Lakshmi in Vykuntha in toothless Angreji accents? Or, perverse man that he is, will he say that he has discarded Mahavishnu and will go to Shiva and tell Him in English that he has practised some Pralaya-Tandava and would be an apt pupil?

He talks of "fighting like Hercules with his club!". Has he become so completely anti-Hindi and also anti-Indian that he forgets his Mahabharata heroes and goes to a Greek legend for his exemplar? What has he learnt from Mahabharata or Ramayana, if at the age of 85 he succumbs to passion and howls with impotent rage, and condones fiendish mobocracy? Bheeshma condoned Duryodhana, but Bheeshma always kept his temper and dignity, and lying on the bed of sharp-edged arrows, facing death, the discourse that he made to Dharmaputra in Shantiparva of Mahabharata is the most magnificent, the most sublime, the most ennobling, the most iridiscent piece of literature in the wide world. It may be said to surpass even the Geeta in its grandeur and sublimity. That this land which produced Bheeshma in its palmy days, should present a fractious and intemperate exhibitionist in the much lauded 20th century makes one ask whether the great nation has reached its end! If the country with all its glorious past, with all its still available hoards of wisdom, plunges into arson and bloodshed like another Congo, another Cuba, another U.S.A., another Nigeria, another Vietnam, then we would say, in spite of Rajaji's Herculean club, this nation is doomed! Like the Earl of Chatham who exclaimed from his death bed, "Roll up the map of Europe!" we must exclaim "Roll up the map of India!" Or rather, China and Ayub will eat into its borders like leprosy. Or perhaps the map will be rolled half, and leave South India to become a Colony of Ceylon!

By the way, why does Mr. Raja allow himself to be called "Rajaji?" For an anti-Hindi it is the greatest insult. "Ji" is a Hindi honorific. If he is so bitter and so irate there are some things which he ought to do which he has not done. He ought to resign his pension of Rs. 2000, and return his "Bharatratna" scroll. When on the Montagu—Chelmsford Reforms, gallant Mrs. Annie Besant started the Home Rule

League, and was arrested, our esteemed old friend Justice Sir S Subramanier sent back his "K.C.I.E." Star by post, and when they threatened to stop his pension of Rs. 1000, he replied that he had earned it and would sue them! Has Rajagopalachari earned his Rs. 2000? We think not. When his Governor Generalship ceased he was given pension of Rs. 1000 as a matter of grace. And when poor President Rajendra Prasad was retired he was given Rs. 2000 pension, and Rajagopalachari's also was raised to that figure, again as a matter of grace. Why touch that filthy money from a hateful T. T. Krishnamachari? Mr. Raja said once that he could live on 4 annas a day. Why not do so now?

What has come over this nation that its men, high placed and low placed, behave so attraciously, so ignobly? With so much wisdom in their altars, with so much culture at their beck and call, why are they so gross, so beastly, so unthinking, so hate-full? Born in a land admired and esteemed by the world at large for ages, by men like Alexander, Pythagoras, Jesus Christ, Haroun Al Raschid, Confucius, Voltaire, Goethe and Emerson, we should behave like aristocrats of humanity, and set an example to rising nations of wise thinking, sane living coherent nation-building, with dignity mingled with humility, and with the burning consciousness that we are not Gods or great Ravanas, but small men living in this world for a brief span, subject to a great God's will!

Instead we are making ourselves the laughing stock of the world, condemned by every one, hustled by every one, patronised by every one, weak in defence, weak in politics, weak in economics, weak in ethics, greedy, corrupt, unwise, quarrelsome, impatient and reckless!

With regard to English, Babington Macaulay introduced it in Calcutta in 1857, to train clerks and dubashes for helping Englishmen to handle Indians. The Englishmen are gone. Do Indians also require English to handle Indians? Does Tshombe govern in English? Does Nkruma? Does Kenyatta? Does Nassar? Does Mao? Does Kosygin? Does De Gaulle? What percentage of the nation speak English, or know English? one per cent? English has been the bugbear for the students of this country for a century? 60 per cent of the students in every class and in every public examination are slaughtered in it every year! It is the cause of the greatest wastage of the young lives of the nation!

Let that be remembered by the minority of self-seeking goondas who want to perpetuate it on the nation by frantic tub-thumping!

We know a little English, and a little Sanskrit too. We cannot be said to be speaking from the prejudice of ignorance. Sir C. R. Reddy told us once that Dr. Katju and he were the two people who wanted Sanskrit as the official language. At a meeting in Delhi last week, a Musalman speaker is said to have spoken for Sanskrit! We have heard people in railway discussions say that Sanskrit may not be objectionable. Sanskrit has been the language of our great civilization. By popular use it became Prakrit, Pali, Hindi, Telugu, Marathi, Tamil and Kannada.

The question should be decided not with a slavish mentality or internecine hatred, but with sober understanding, with love of the nation as a corporate body-politic each limb cohering with the other, bent only on living a life — not of peace and plenty — but of peace and happiness during our brief span in this world, and passing on the torch of life undimmed to the next generation, as our gracious ancestors have passed it on to us. Amen!

G. R. Josyer,
Editor.

LANGUAGE FIGURES

Hindi is spoken as mother tongue by 133·4 million out of the 440 million population of India, according to the language tables compiled as part of the 1961 census.

The total strength of the Hindi-speaking population (Bihar and Chattisgarh included) is 165·1 million. (This works out to about 37 per cent of the total population.)

Besides, Hindi is the subsidiary language (other than the mother tongue) of 9·3 million people.

The language tables were released at a Press conference recently by Mr, Asok Mitra, Registrar-General and ex-officio Census Commissioner of India.

The strength of the languages mentioned in Schedule VIII of the Conrtitution based on the number of people speaking them is: Hindi—133.435,450: Telugu—37,6-8,132: Bengali—33,886,939: Marathi—32,286,771: Tamil—30,562,698: Urdu-23,323,518: Gujarati—20,304,464: Kannada—17,415,827: Malayalam—17,015,762: Oria—15,719,398: Punjabi—10,950,826: Assamese—6,802,465: Kashmiri—1,962,115, and Sanskrit—2,544.

The strength of languages not mentioned in Schedule VIII of the Constiution is—Bihari—16,806,772: Rajasthani—14,932,016: Santalia-3,247,058: Bjili-2,439,611: Gondla—1,c01,431: Sindhi—1,371,032: Konkani—1,352,363: Hurukh-Oraon—1,141,804: Kumaoni—1,030,254: Nepali—1,021,102: and Pahari—1,004.371.

The three numerically most important languages in each State in 1961 were—Andhra Pradesh—Telugu 95 97 per cent. of the population. Urdu—7 75 per cent and Rajasthani 1·62 per cent, Assam—Assamese 57,14 per cent, Bengali 17.60 per cent, Hindi 4·41 per cent, Bihar—Hindi 44·3 per cent, Bihari—35·39 per cent. Urdu 8·93 per cent. Gujarat—Gujarati 90·50 per cent. Urdu 1·83 per cent, Sindhi 2·42 per cent, Jammu and Kashmir—Kashmiri 54·42 per cent, Punjabi 27·48 per cent, Pahari 6·84 per cent, Kerala—Malayalam 95·4 per cent, Tamil 3·12 per cent Konkani 0 46 per cent, Madhya Pradesh—Hindi 71·07 per cent Rajasthani 4·96 per cent Marathi 3·89 per cent Madras—Tamil 83·17 per cent, Telugu 9·99 per cent, Kannada 2·81 per cent, Maharashtra—Marathi 76.55 per cent, Urdu 6·89 per cent Hindi 3·11 per cent, Mysore—Kannada 65·17 per cent, Telugu 8.68 per cent, Uurdu 8·63 per cent, Orissa—Oria 82·31 per cent, Kui 2·92 per cent, Telugu 2·24 per cent, Punjab Hindi 55·64 per cent, Punjabi 41·09 per cent Urdu 1·26 per cent, Rajasthan—Rajasthani 56·49 per cent, Hindi 23·32 per cent, Bhili 4·13 per cent, Uttar Pradesh—Hindi 85·39 per cent, Urdu 10·70 per cent, Kumaoni 1·39 cent, and West Bengal—Bengali 84.28 per cent, Hindi 5.43 per cent, Santali 3·27 per cent.

The strength of the subsidiary languages (other than mothertongue) in order of their numerical importance is: Hindi—9,363,068: Tamil—3,659,400: Kannada—3,550,642: Telugu—3,279,371; Marathi—2,723,727: Urdu—2,005,562: Bengali—1,907,011: Assamese—1,648,638: Oriya—1,074,391: Gujarati—558,066: Punjabi—465,241: Malayalam—217,884: Sanskrit—1,94,433: and Kashmiri—25,467.

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ಮ॥ ರಾ॥ ಜಿ. ಆರ್. ಜೋಯ್ಸರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತಂಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮ॥ ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu:

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This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

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RS. 15—00

A. MEMORABLE INDIAN

The Hon'ble Dewan Bahadur L. D. Swamikannu Pillai is a colossus in the annals of Madras. A good estimate of his work and worth is contained in the Gazette Extraordinary issued after his death. At the Sheriff's Meeting presided over by Viscount Goschen, Governor of Madras, there was a spontaneous and unanimous recognition by one and all of his greatness and goodness. His services have had an abiding value.

He was a master of many languages—Hebrew, Greek, Latin, English, French, German, Sanskrit, Tamil, Telugu, Canarese, Malayalam, and Gujarathi. For many years, he was a Member of the Tamil Lexicon Committee and was of considerable assistance to the compilers. From 1903 to 1907, he was Chairman of the Board of Examiners of the Madras University in Greek, Latin, French and German! He was also a member of the Senate for some years.

During his first visit to England in 1903, Mr. Pillai crossed over to Europe. On November 8 of that year, he had the privilege of being present at Rome at the public audience given by Pope Pius X. Next day, he was received in private audience. His Holiness, having been informed that the visitor from India knew French, began the conversation in French the then deplomatic language of Europe. Casually, however, the Pope said a few words in Latin and was promptly answered by Mr. Pillai in Latin with true Roman accent! The Pope smiled and this time began to talk Italian, and was not a litte surprised to find that the worthy visitor was not unfamiliar with Italian as well! The Pope sent his blessing to the Catholics of Madras after receiving their address from Mr. Pillai. This incident did not pass unnoticed in Vatican circles.

His studies in astronomy and astrology enabled him to apply astronomy to investigations in Indian chronology. The Indian Ephemeris is his magnum opus. He devised new methods and persevered in working them out in numerous tables which won the admiration of Prof. Hermann Jacobi, the author of Epigraphia Indica. That standard work constitutes a landmark in the science of Indian chronology. He has written several books on kindred subjects. He wrote also about Phonal Shorthand.

The popularity which the Co-operative societies enjoy to-day in South India is Mr. Swamikannu Pillai's crowning achievement. The Government no doubt started the co-operative societies. In its initial stages Mr. Pillai had to carry on the work in the districts in the midst of discouraging circumstances — inadequate supervisory staff, poor office establishment, ignorance of the people so as not to be receptive to it and apathy of the Government in that the department did not all at once show brilliant results. The Co-operative movement built up by him retains to this day the features he stamped upon it.

In 1913 he delivered the Convocation Address at the Madras University. It attracted attention and was considered one of the best addresses delivered to the graduates.

When, under the Montford Reforms, the Madras Legislative Council was given an independent existence of its own, Mr. Pillai, as its first Secretary and later as its President, piloted the proceedings in the Council with admirable skill and ability. He furnished the Council with a well-equipped and up-to-date library consisting of books on Parliamentary proce-

dure, on politics and constitutions, on economics and on subjects of social interest.

Born in Madras on February 4, 1865, Louis Dominic Swamikannu Pillai graduated in 1883 from St. Joseph's College, Trichinopoly. In 1885 he took his M.A. degree. In 1891, he passed the B.L. examination. He entered Government service as a clerk in the office of the Madras Legislative Council. He rose through merit to many gazetted posts. When he was Director of Agriculture, a friend of his was amazed to find him travelling by train in the third class. Asked about it, Mr. Pillai answered him unperturbed: "I can learn more about the needs of the people from these than from the second and first class passengers." This study helped him to devise new plans for the welfare of the rural population.

In recognition of his valuable services, he was made a Rai Bahadur in 1905 and a Dewan Bahadur in 1909. In 1917 he was awarded the I.S.O. Medal. When in 1920 he was about to retire, he applied to the High Court, Madras, to be enrolled as a High Court Vakil. The application was rejected on the ground that he had not served the requisite term of apprenticeship.

When, under the Montford Reforms, the Madras Legislative Council was given a new set-up in 1920, Mr. Pillai was appointed its Secretary. The Government deputed him to England to study Parliamentaty procedure. Day after day he attended Parliament. The knowledge that he acquired is reflected in the reforms he introduced in the working of the Council. In 1924 he was made a C.I.E. On February 5 of that year, he was appointed President of the Legislative Council. Next year he was elected President under the statutory provisions. As President he preserved an attitude of complete detachment from party politics. His rulings on points of order were always impartial.

He died in harness on Setember 10, 1925, after an illness of two weeks. Lieut. Col. F. F. Elwes attended upon him. His body lay in state the next day. To Rose Ville, Arathoon Road, Rayapuram, people high and low thronged to pay their last respects. The office of the Madras Legislative Council was closed. The flag on the Council Chamber was hoisted half-mast. The offices of the Registrar of Co operative Societies were also closed. In the evening there was a funeral service at Our Lady of Dolours Church, Royapuram. The congregation included many Catholics, Executive Councillors, Ministers and other leading officials. His body was laid to rest in the family vault at St. Patrick's Cemetery on the Island. At the funeral the A.D.C. represented the Governor and the Vicar-General His Grace the Archbishop of Madras.

He was a true Christian, and a loving father, pure in private life and a puritan in his public career. His scrupulous integrity made it impossible for him to make a fortune. He was a gentleman and lovable person in every way. He helped everyone that approached him without distinction of creed or caste.

ಯಜುರುಪಾಕರ್ಮ	೦-೨೫.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦-೨೫.
ಭಗವದಾರಾಧನ	೦-೪೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, ಚಕ್ಕದೇವಂಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	1-25.
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The Rationalist

WHAT ABOUT SANSKRIT ?

W. C. Taylor says in reference to Sanskrit (Journal of Asiatic Society Vol. II. 1934,)—"A language of unrivalled richness and variety and a language the parent of all those dialects that Europe has finally called classical. A philosophy compared with which, in point of age the lessons of Pythagoras are but of yesterday, and in point of daring speculation Plato's boldest efforts were tame and common-place. A poetry more purely intellectual than any of those of which we had before any conception; and systems of science where ambiguity, baffled all power of 'Astronomical calculation.'

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Prof H. H. Wilson says—"It is impossible to conceive a language so beautifully musical or so magnificently grand!"

A. Pictat says—"The most beautiful perhaps of all languages!"

A French Savant, reading Patanjali's Mahabhasya with tears swelling up in his eyes said to a Hindu visitor—"Glory be to you all! Glory be to the land that can produce a book as this!"

Sir W. Hunter—"The Grammar of Panini stands supreme among the grammars of the world, alike for its precision of statement and for its thorough analysis of the roots of the languages and of the formative principles of words. It stands forth as one of the most splendid achievements of human invention and industry!"

Prof. Sir Monier Williams—"The Grammar of Panini is one of the most remarkable literary works that the world has ever seen, and no other country can produce any grammatical work at all comparable to it, eilher for originality of plan or analitical subtlety."

1, Sirdar K. M. Panikkar on 2-5-54 presiding over All India Sanskrit Parishad at Lucknow said:

"Sanskrit was the one common national inheritance of India. The South and the north, the West and East have equally contributed to it. No part of India could claim Sanskrit as its exclusive possession..... The study of Sanskrit is not a luxury and should not be looked upon as such. It is a necessity

"That it is so to the literary man, to the thinker and to the scholar, would seem to be axiomatic. It may be asked why it should be so to the politician, to the man of affairs, of any one who claims to be educated. The answer is that apart from Sanskrit being our greatest single national inheritance, the roots of our national behaviour, the pattern of our thought and the source of all our ideas being embedded in Sanskrit, a familiarity with it is necessary for any one who claims to be a true Indian.

"When we talk of our national genius being unity in diversity, the fundamental oneness of the Indian mind, what we are really meaning is the dominance of Sanskrit, which overrides the regional differences and linguistic peculiarities and achieves a true national character in our thought and emotion and even gives form and shape to the languages. Sanskrit is India's one national language, and whatever position Hindi may achieve as the 'Vyavahara bhasha', or common language of the future, the unity of India will collapse if it ceases to be related to Sanskrit, or breaks away from Sanskrit and the Sanskrit traditions. Sanskrit alone has the pre-eminence which Hindi could never claim over the great regional languages, enabling her to maintain and uphold in every region of India the supreme claim of Indian Unity.

2. On 15-2-55 unveiling the portrait of late Mrs. Kshama Rao, a renowned Sanskrit poetess of modern times, at Meerut College, Sardar Panikkar pointed towards the great unifying force of Sanskrit even in the present times. He was not prepared to believe that Sanskrit had ceased to be cultivated since the 8th century. In South India, Sanskrit never took a secondary place. It was always considered to be a major part of study of an educated young man.

Every modern regional language in India was a distributory of Sanskrit. Take away Sanskrit from them, and little will be left with them. They are distributories of a great living literature and a living culture. Sanskrit has been a great unifying force, common reservoir from which all parts of India have equally derived in culture."

ARCHBISHOP

Like many other scholarly men, Michael Ramsey, Archbishop of Canterbury, has long been noted for his absent-mendedness. The landlady of a house where he once dwelt, as a young curate recalls hearing a knock at the door one day as she was straightening up his room. Assuming it was someone seeking her lodger, she called out, "Mr. Ramsey's not here. He's gone out."

"Oh, yes, yes, of course," came the reply. "Thank you very much."

The landlady realized the voice was Ramsey's. She reached the door just as he was turning away!

SPEAKER

Press Conferences in Washington can often be lodgwinded and pointless, but those held by Sam Rayburn, as Speaker of the House of Representatives, were short and to the point. When he had assembled reporters for what turned out to be his last news conference, he said, "You know how things were yesterday?"

"Yes, Mr. Speaker," we chorused.

"Well," said Sam, "they're the same today!"

H. G. WELLS

H. G. Wells was showing a friend his beautiful new home in London. On the third floor he opened the door to a small room and said, "Here is my bedroom."

"Why don't you use those handsome bedrooms downstairs? the friend asked.

"They belong to my housemaid and my cook," Wells replied. "They've been with me 20 years."

"But in most homes the servants have the small rooms," the friend persisted.

"That's why mine haven't," Wells answered. "My mother was a maid in a London home!"

INDIAN AT KIEV, U.S.S.R.

One can often meet a black-haired man of middle height at the construction site of the Keiv electric-power station. He is Mr. Keshav Dev Gupta, a post-graduate student from India, collecting material for his dissertation, which he will be defending in Moscow. Why has the economist from Delhi chosen this construction site near Kiev?

"I am most of all interested in the use of pre-fab ferroconcrete," he said to an APN correspondent. "From this point of view the electric-power station under construction near Kiev suits best of all. The dam incorporates the building of the station and horizontal capsule-type turbines will be used here for the first time in the Soviet Union. This innovation is intended specially for rivers flowing over flat country. India also has rivers with a low pressure of water and therefore my acquaintance with the new, bold, Ukrainian design may be of use to us.

"I am quite satisfied with what I have seen," the Indian guest continued. "Ukrainian specialists received me very warmly, they are extremely kind-hearted people. They readily supplied me with all the necessary materials and estimates. Designing engineers, not sparing their time, acquainted me with the details of the project.

Mr. Keshav Dev Gupta intends visiting Kharkov to see the turbine-making plant there.

"The subject of my dissertation," he said, "is 'The Planning of Production of Electric Power in India'. Soviet experience, Soviet people have given me great assistance in working on it."

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I, G. R. Josyer, hereby declare that the particulars given above are true to the best of my knowledge and belief.

G. R. Josyer,
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RS. 15—00

RUSSIA AND SANSKRIT

Recently some documents culled from the Leningrad State Historical Archives have brought to light the great interest displayed by Russian scholars in the culture of the Indian people. Many of them are connected with the local University.

In 1855 K. Kossovich, who was greatly interested in Indian studies raised the question of opening a chair of Sanskrit at the oriental languages faculty. The decree on it was issued on November 25, 1855, and K. Kossovich was nominated the first head of the chair. In his report on the beginning of the work he wrote: " The Oriental languages faculty is unanimous in welcoming the happy addition of the Sanskrit language to the list of its acquisitions. It is sure to occupy one of the first and most honourable places and its study is important for us also because many of the languages in which we do research, including our mother tongue, have borrowed a considerable element directly or indirectly from this rich and ancient source." K. Kossovich was the first Russian Sanskrit scholar of stature. He trained a whole galaxy of young specialists in the field of Indian languages and himself translated many parts of Mahabharatha into Russian.

The Sanskrit chair of the St. Petersburg University became the centre of Indo-Russian cultural ties. Indidentally, it was there that the eminent Russian Orientalist, Sergei Oldenburg, started his scientific career. The thesis that he submitted for his Master's degree was " On the Phonetic Features of the Chief Prakrit Dialects ".

The archive files of the St. Petersburg University also contain many works devoted to India. Of interest is the translation of an episode from Mahabharata made by Maria Smirnova in 1915 which was highly appraised by the outstanding linguist I.A, Baudouin de Courtenay.

Ivan Minaov, a prominent Russian Orientalist and Indologist, also began his scientific career at the St. Petersburg University. In 1866 Minaev was sent on a scientific mission to Paris to study the Nepalese collection of Buddist manuscripts. The report from the Dean of the Oriental Faculty which was preserved in the archives goes on to say that Minaev showed " zeal in studying Sanskrit and ancient Indian literature."

In 1872 V. L. Dal drew up an extensive programme of work for an expedition to " study the architectural monuments of ancient Indian culture and submitted it for approval to the St. Petersburg Society of Architects. It is highly significant that the programme evoked a great number of comments and many architects suggested that detailed examination should be undertaken of relations and mutual influence between ancient Russian and Indian architecture. This programme is in the archive files of the University.

Another interesting find is the letter written by Sofia Yeporova, a Russian woman who took part in archæological diggings in India in 19o8. Describing the life and customs o the Indian ptople, she spske with sympathy of the ordinary folk of that country, exploited by the colonialists. In her letter Sofia Yogorova had suggested that a textbook of Indian history should be written.

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The Manager,
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WORTHLESS STATISTICS

An appraisal made by the Planning Commission shows that in the first three years of the Third Plan, " practically " no improvement has been made on the per capita consumption level of the people.

The per capita national income in 1960-61 was approximately Rs 320 at 1960-61 prices. The average expenditure on consumption was about Rs. 270 per head per year or less than Rs. 23 per head per month or about 77 Paises per day. In the first three years of the Third Plan practically no improvement was made over this level.

The average consumption of Rs. 23 per head per month is considered too meagre to sustain a level of living tolerable in the modern context and is regarded as a significant index of the pervading poverty in the country.

According to the Commission, the situation is actually far more distressing. The condition of a large proportion of the people is much worse than the figures of average national income per capita would suggest.

More than 60 per cent. of the people, the Commission has estimated, have a level of consumption lower than Rs. 25 per capita per month and nearly one-third live on an equivalent of less than Rs. 15 per capita per month.

On the basis of certain analitycal studies made in the Planning Commission, a rate of growth of income of about 7 per cent per year sustained over the next 10 to 15 years is considered essential for reaching a target of minimum income of about Rs. 20 per capita per month.

The appraisal has pointed out that at present, less than 20 per cent of the population can afford a modest consumption standard and the balanced diet recommended by the Nutrition Advisory Committee which would cost Rs. 35 a month!

Unconventional and purposively oriented fiscal measures along with a high level of capital formation and efficient conduct of economic affair are headed to achieve the minimum goal, the Commission is of the view.

The backlog of unemployment at the commencement of the Fourth Plan is estimated at 12 million, according to a note circulated to some members of Parliament by the Planning Commission.

At the beginning of the current Plan, the backlog was about eight million.

According to the estimate, additional non-agricultural employment of the order of 7·3 million would be provided by the end of the fourth year of the Third Plan. For the final year, it is assumed that additional employment would be of the order of 2·3 million.

Thus, as against the original target of 10·5 million set in the Third Plan, non-agricultural employment of the order of 9·5 million will be achieved. As for agricultural employment, more or less the target of 3·5 million set in the Plan is likely to be achieved.

The total achievement of the Third Plan would come to about 13 million as against the new entrants to the labour force of 17 million. In other words, unemployment will increase by the end of the Third Plan by about four million. To this, would be added the backlog of eight million at the commencement of the Third Plan, raising the carry-over of 12 million to the Fourth Plan.

New entrants to the labour force during the Fourth Plan are estimated at about 23 million. On the basis of the outlay of Rs. 21,500 to Rs. 22,500 crores proposed for the Fourth Plan, the employment potential in the non-agricultural sector is estimated at 15·5 million to 16·2 million. Agricultural

(Continued on page 6.)

The Rationalist

THE NATIONAL GIRLS' HIGH SCHOOL, MYSORE.

The Annual Day and Prize distribution of the National Girls' High School, 100 Feet Road, Mysore, was celebrated on the 27th last before a large gathering of students and parents, under the Chairmanship of Sri G. R. Josyer, M.A., F.R.E.S., the Founder. After invocation the students entertained the gathering with a programme of Music, Veena, dance, dramas, and tableau which were highly appreciated. Prizes were distributed to the pupils who had distinguished themselves in studies and sports.

In the course of an interesting speech, the Chairman remarked that the occasion was not just an Annual Day, but since the school was founded in 1954, and Her Highness the Yuvarani, as Ag. Rajpramukh presided over the First Anniversary in June 1955, the present occasion marked the 10th Annual Day of the School. The school was founded in order to relieve over-crowding in the Maharani's High School, and though it started with only 5 students in the First Year there were some 200 now, despite the fact that several boys' schools had since started girls' sections alongside!

He urged the pupils to store their minds during the school years with all kinds of useful knowledge. Their minds were like a motor tube or balloon, and were capable being inflated to the utmost capacity. They should not be content with making them half-full or quarter-full. He mentioned the example of a remarkable person whose centenary was celebrated in Madras recently, Dewan Bahadur L. D. Swamikannu Pillai, C.I.E., He had learnt Hebrew, Greek, Latin, English, French, German, Sanskrit, Tamil, Telugu, Canarese, Malayalam and Gujarathi! He was a Roman Catholic, and going to Rome to pay homage to the Pope, who is the World Head of that religion, the Pope addressed him in French to which Sri Pillai replied in French, then the Pope made a remark casually in Latin — in which Roman Catholics worship God, as we do in Sanskrit,—and Sri Pillai replied in perfect Latin! Surprised and delighted the Pope then spoke in Italian, and Sri Pillai replied in Italian! It showed the capacity of the mind to become a store-house of knowledge, and young people owed it to themselves, to their elders, and to the State, to fill their minds with as much knowledge as possible in their school years, in order to lead satisfactory lives later on.

He thanked the students who had joined the school, their parents, the teachers, the educational official world, and above all God, who had helped the school to survive these years, and wished them all prosperous and happy lives! Mahavidwan Krishnadesikacharyar, of the staff, proposed a vote of thanks, and with the singing of the National Anthem, the pleasant function came to a close.

ಯಜುರುಪಾಕರ್ಮ	೦–೨೫.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೨೫.
ಭಗವದಾರಾಧನ	೦–೪೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, ಚಕ್ರದೇವರಾಜವಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	1-25.
Life of Saint Anantarya, in English and Hindi.	1-00.

WHAT ABOUT SANSKRIT ?

"It may be objected that English is already functioning as the official language while Sanskrit is dead and understood by few people and spoken by far fewer people. This is not true. As Dr Rajendra Prasad pointed out (12-11-55) 'for many centuries past, Sanskrit has provided the principal basis of unity in India .... It enjoyed the status of what we might call the national language of India. And it was the deliberate language policy of the British Government which deprived Sanskrit of this unique position it had always held.'

In the early years of the 19th century the British rulers decided to completely bury Sanskrit, and Sanskrit studies were condemned as containing 'a great deal of what was frivolous and not a little of what was mischievous.'

In his Minutes, Macaulay said 'I would strike at the root of the bad system. I would at once stop printing of Arabic and Sanskrit books, I would abolish the Madrasa and Sanskrit College at Calcutta,'

The result was the Government Resolution dated 7th March, 1945. 'The great object of the British Government ought to be the promotion of European literature and science amongst the natives of India and that all funds appropriated for the purposes of education would be best employed on English education alone.'

This was done and from then on for 100 years all avenues of employment were closed to the Sanskrit student. Even in the teaching profession teachers of Sanskrit would not be employed in High schools unless they knew English. An M. A. teacher of Sanskrit has to be satisfied with a lower scale of pay than a B. A. teacher of say English or Mathematics or Science. This is what is happening in the teacher's profession. In the other professions and services all the glittering prizes of position and emolument are reserved for English knowing people only.

Is it any wonder that people would go in for English and not for Sanskrit in which a mere pittance or worse would be in store for the brightest and best of students ?

Yet in spite of all this not more than 5 to 6% of the people of India are conversant with English. It is these 6% of the people who are raising a hue and cry about the unsuitability and the impossibility of Sanskrit or any other Indian language to be our official language. English is not our national language in any sense of the term, and a thoroughly English education sets its votaries apart from the masses. Even a person like Surendra Nath Banerjee could petition the British Government in 1882 that all they wanted was " not for a single woman nor for the masses, but for the enlightened section of the people only". For many years the Indian National Congress conducted all its meetings in English and all speeches and resolutions were in English only. The Congress was then a body with only limited membership and evoked no mass response. When English was replaced by Hindi at meetings of the Congress Organisations, it was only then that the masses realised that these men were their own in language, dress and manner and it was only then that the Congress became truly a national Organisation, especially in the Hindi-speaking areas. The Congress could thus persuade the masses to accept policies to which they had been so long totally opposed.

The advocates of English contend that English is the language of progress. Sri Rajagopalachari has even gone to the length of stating that it is bound up with

our national prosperity! But is India more progressive than countries where English is not the national language? Japan, atom-bombed, defeated, humbled, with her economy completely shattered, has been able in 10 year's time to recover so completely as to advance money and credit to India to help India's industries, and in Science her progress is such that her scientists have succeeded in manufacturing neutron and in the process have been able to raise the temperature to one million centigrade! They are also supplying Indian air-ports with Radar equipment! It may be noted that the Japanese unlike ourselves invariably use Japanese instead of English words for their scientific terminology. China, which uses no English, has apart from other progress, increased her steel production four to fivefold in the last 10 years, and claims to have banished cholera, an infectious disease which we in India have so far failed to do. Yugoslavia a composite nation of several races mostly backward does not use English, yet according to J. B. S. Haldane, has produced outstanding scientists whose opinions are valued throughout the world! As for Czechoslovakia the industrial potential of this small State is incomparably greater than countries with five times or even ten times the population! Recently it has amazed the world by planning to construct ten atomic power stations which is beyond the capacity of some of the leading nations of the world,—and, of course Czechoslovakia does not use English at all."

From Dr. Sen Gupta's Address.

(*Continued from page 3.*)

programmes may provide employment for abou 4·5 million people. Thus, the Fourth Plan will be able to provide a total employment to 20 to 21 million as against the desirable target of 23 to 25 millions.

It is possible that a big spurt of agro-processing and small-scale industries as now contemplated may lead to a much larger generation of employment than has been estimated.

On the question of underemployment, the note says that in the Third Plan, it has been placed at 15 to 18 million. For those in rural areas, a programme of rural works has been included. An examination of the working of the rural works programmes over the last three years has now been initiated both at the national and State levels.

* * *

Meanwhile the so-called planners are fully employed, and overpaid, and cook up dreamy reports!

Ed.

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Yours truly,

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Yours Sincerely,
Abani Bora, M.A."

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for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

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BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

KING COAL

Coal still supplies most of the world's energy, but to scientists it is much, much more than mere fuel. It contains the raw materials of cosmetics, drug, perfumes, plastics, pesticides, nylon, detergents, disinfectants, dyes.

A chemical made from coal turns heat into cold in some refrigerators. Your telephone is made from a coal plastic. The aspirin which relieves your headache is partially derived from coal. The dentist makes your visits less painful by using novocaine, another coal derivative.

The fluid in the car's hydraulic brakes, the anti-freeze in the radiator, and the synthetic rubber in the tyres all come from the same black magic: we even drive our cars on petrol made from coal!

Chemists have succeeded in creating more than 250,000 products from coal and that's only a beginning.

What is coal? Millions of years ago our earth was a great steaming jungle. Giant trees, huge grotesque ferns and other weird plants lived and died and sank into the deep, black ooze of primeval swamps. Amazing chemical processes took place.

Tiny organisms absorbed the oxygen from the fallen plants. With the oxygen removed, the substance that remained became coal—after millions of years.

From this hard black mineral chemists extract a sticky substance called coal-tar that can be turned into medicine to save lives, or perfume to make women alluring or chemicals to kill insects.

With test-tube genius the chemist draws from coal the perfumes of flowers. First they produce a white, ugly-smelling chemical called phenol. Add methyl alcohol and a dash of sulphuric acid and you have the smell of wintergreen.

Add other chemicals, and you have the fragrant scent of flower blossom. It takes more than 2000 pounds of violets to make one ounce of the oil essential for violet-scented perfume: for a few rupees the chemist can take his coal-tar derivative and make a pound of such oil!

The amazing versatility of some coal-tar products is illustrated by benzine. Chemists know that benzine has an odd, hexagonal-shaped molecule, which they call the benzine ring. Using the atoms within that ring they have created what they sometimes call the benzine revolution.

Moth-repellents are made from benzine. So are the dyes that colour clothes. So is a chemical that makes car tyres better and cheaper by speeding the vulcanising process. But that is just the first of the incredible seven league strides chemists have taken with these marvellous benzine rings.

A particular combination of the benzine rings resulted in a product called phenanthrone. It put chemists on a strange trail that led to a link between coal and the life process itself.

Experimenting again with the benzine rings they discovered cholesterol—one of the most powerful materials in the human body.

Soon they discovered a killer, a murderous substance called methyl-cholanthrene. Rub a little on the skin of a laboratory mouse and cancer results. Was there an answer here to the cause of cancer? Scientists didn't know but they continued experimenting.

Soon they discovered something almost too fantastic to believe—they could make the male and female sex hormones from these benzine rings!

From moth-repellent to cancer-causer, to something very close to the life force itself. That is just one of the amazing roads travelled by the men who have set out to tap the untold riches of coal!

When you use the term "black diamonds" in reference to coal., you are not far wrong because scientists have made a kind of diamond out of coke.

It started in the mind of American scientist, Edward Goodrich Acheson, who helped Thomas Edison develop the carbon filament for the incandescent lamp. Acheson knew that industry was in desperate need of a sharp, strong substance that could be used to smooth and polish metal parts.

What was needed was something tougher than the hardest metal known. To-day these tiny bluish crystals that Acheson produced from coal are used by the millions of pounds annually. We know them as carborundum.

Will we ever run out of coal? Geologists think not—they point to the billions upon billions of tons laid down in Europe and America.

Of course, there is the big job of getting it out of the ground, and while there are machines that rip hundreds of tons out of the seams every shift, scientists say the day is approaching when we will have miners who will never go down a mine.

In Russia, Belgium, America, Italy and Britain engineers are deliberately setting fire to mines—underground gasification. The means they use is creating a revolution in mining.

The gaseous mixture of carbon monoxide and hydrogen brought to the surface can be used to run power plants while released gases are processed to yield their chemical marvels.

Not all coal will be mined this way because some of its value is lost by underground cumbustion, but it is one way of utilising hard-to-get-at seams that would otherwise be lost.

A JUDGE BLURTS OUT

Mr. Justice S. S. Dhavan of Allahabad High Court said recently that, India being a multi lingual country Hindi could never become the official language of the country, like French to France which was the mother tongue of every French man. (Is it?)

"India has 14 mother-tongues none of which can be displaced in its own sphere by Hindi", he added.

Mr. Dhavan, who was speaking at a function, said he was willing to accept the language of the Hottentots or even the Chinese as the official language of the Republic if this was the only way of preserving the integrity of the nation!

He said every Hindi-speaking citizen of India must remember the example of Abraham Lincoln and say to himself. "The unity of the nation and the integrity of the Republic come first and must be preserved at all costs and if I can preserve and strengthen the republic with Hindi, I shall happily accept Hindi, but if I find that the Republic can only be preserved without Hindi, I shall surrender Hindi to preserve the Republic, though this sacrifice may break my heart." (So Lincoln yielded to slavery?)

He said language was a medium of expression and not an object of worship. Unless people were willing to communicate with one another in a particular language, it could not serve as a language for them. If to-day the people of Bengal or Madras or Kerala refused to communicate with those of Uttar Pradesh in Hindi, the value of Hindi as a 'Rashtrabhasa' would disappear. Says the wiseacre!

The Rationalist

TRAGEDY, & HEROISM

"Reports received in Calcutta of the boat tragedy on Mandira Lake in Rourkela on February 20 underline the heroism of two girls of Kansbahai villege (on the northern bank of Sankh river) who were responsible for saving many lives (of the 100 passengers in the boat, 47, mostly women and children were drowned when the craft capsized).

A resident of Rourkela, who brought to Calcutta story of the tragedy, felt that it was time the authorities took steps to prevent further disasters on the lake by regulating the ferry system.

Because of the Mandira dam, villagers living on the north bank of the Sankh river now have to make a long journey including a trip across the lake to reach the shopping centre at Rajgangpur on the south bank of the river. The boat they use is a country craft which carries wood and pessengers, ordinarily about 30 in number.

On the day of the accident, the boat made two trips in the afternoon. In order to get back before dusk, the manjhis took on about 100 passengers on the north bank but before the craft could reach the other side there was the sound of wood cracking and the boat went down.

The two girls who were aboard, helped those near at hand to tree trunks sticking out of the water. A strong wind was blowing from south to north which made the conditions more difficult. But the girls went about their task with no thought of their safety. They were in the water for hours, rescuing as many as they possibly could.

Only when they were completely exhausted did they swim ashore, when they sat shivering in the bitter cold till a country boat arrived hours later and transported to the north bank those who had been saved. Others too did what they could to help but the selfless efforts of the two young women were of the highest order,

How refreshing it is to find acts of such selfless service and heroism among the poorer people of India! What a contrast with people who kill themselves or kill others for their selfish ends and with those who see such killing with indifference and who continue to pursue their selfish course of action!

The world is in such a bad way and these girls light up this murkey darkness of the atmosphere." Truth, Calcutta.

IS T. T. K. ASLEEP?

"For an officer of the rank of a Major-General whose salary is Rs. 2,250 per mensem, a building in Calcutta with a floor area of 4,257 sq. ft. was requisitioned in May 1963. The building was occupied by him from June 1963 to September 1964. The accommodation provided was double the minimum to which he was entitled and the rent payable by Government was Rs. 3,900 per mensem against Rs. 112,50 per mensem recovered from him under the rules! The building is now occupied by two Lieutenant-Colonels from each of whom the maximum rent recoverable is Rs. 79 yer mensem. The Controller General of Defence Accounts has also pointed out that a sum of Rs. 50,000 was spent irregularly on additions and alterations to the building shortly after it was requisitioned in may 1963!

* * *

What utter shame to spend public money so riotously! Possibly that is why Mr. Sastry calls his a "strong Government."

Ed.

REACHING THE MOON

Will man reach moon—a distance of 250,000 miles? Imagine travelling ten times around the earth at the equator; that is the length of a voyage to the moon.

Today, the moon lies within range of existing sophisticated rockets and spacecraft, Mr. Albert L. Nowicki, a distiguished American cartographer said, adding that by 1970 America would have landed a man on the moon.

Mr. Nowicki, chief cartographer of the U S. Army Map Service, is the man who directed the making of the first topographic map of the moon. (A topographic map delineates in minute detail the physical features of a place or region.)

He is in India under a United Nations assignment to assist the Survey of India establish a modern map production plant and a survey training centre in Hyderabad.

The prospects of a manned landing on the moon have considerably improved by the flight in July last year of the U.S. spacecraft Ranger VII. It transmitted to the earth historic pictures of the moon's surface, the U.S. cartographer said. These pictures are 2,000 times more detailed than any picture of the moon taken by the most powerful telescopes.

He added that other projects are planned to supplement man's knowledge of the moon and to find out answers to questions that have puzzled scientists for centuries.

Such questions include; How was the moon created? What it is made of? Is there life on it? Is there a lunar atmosphere?

The answer to these questions will be provided by the upcoming space projects. He mentioned that the U.S. is planning to launch next year a series of unmanned spacecraft. They are designed to:

1. — land gently on the moon and televise back its contour, and

2. analyse samples of soil and radio its findings to the earth.

A significant factor about the moon is the absence of an atmosphere. This means a wide rage of temperatures. The surface temperature of the moon during the day rises as high as 220 degrees Fahrenheit, and during the night falls as low as 250 degrees.

That is why the the moon is "one of the coldest and the hottest places known to man," Mr. Nowicki said. These extremes mean the lunar explorers must have a thick air-conditioned space suit.

An astronaut in such a space suit cannot handle minute instruments. It, therefore, becomes necessary to design and manufacture instruments and equipment that can be directed by him.

Will the astronaut find some life on the moon?

"There may be some kind of life on the moon, though not as we know it," he said.

Reaching the moon is an extremely explosive project. The space research, however, is leading to several byproducts which are of use to mankind. Mr. Nowicki mentioned new developments in television cemera, materials of light weight which can stand high heat and precise surgical instruments; all of which are affecting industrial products.

The day to reach the moon is not far off. Mr Nowicki said: "I am able to do things which I could not do three years ago, and I did things three years ago which I couldn't dream of doing six years ago. The target of reaching the moon draws nearer with every successful project."

* * *

And then what? When would you reach God?

Ed.

NARLIKARIA

"Dr. Jayant Vishnu Narlikar recently described gravitation as "a reservoir of negative energy". We are accustomed to positive energy, that which will gradually decrease if we take something out of it. Gravitation behaves the other way round, it will increase its strength if we take out something from it, he explained.

Using the minimum of technical terms, the 27-year-old Indian Mathematician spoke with clarity and humour on theories of gravitation at the Institute of Mathematical Sciences.

Dr. Narlikar listed four basic interactions in physics as the strong, the weak, the electromagnetic and the gravitational. Of these, gravitation is the weakest known force but it was the first to be discovered.

To illustrate a "strange" property of gravitation, he gave the example of stretched rubber-band. If two hands holding the rubber-band were brought nearer, the elasticity decreased. But if two masses were brought nearer, the gravitational pull between them increased. If gravitation behaved in such a strange manner, it might be asked why one did not see strange things going on? To see the real nature of gravitation, one should consider massive objects like the stars, he explained.

If there was no other force except gravitation, then every object would shrink to nothing, because the farthest particles in the object would be attracted by gravitation. As a corollary, Dr. Narlikar took the case of the sun and asked why did it keep its shape? The answer, he said, was the nuclear forces which account for reactions inside the sun which gave it energy. When this energy is released, it creates heat, applies pressure which is able to hold the sun in balance. The balance is so delicate that if it is slightly disturbed, the sun would collapse in half-an-hour!

A particular property of gravitation was that it cannot be "sealed off". Gravitational effect cannot be cut off by putting an obstacle between the object and the earth. He said Einstein thought gravitation must be linked with something which has similar properties and he pictured it as the space-time continuum.

Dr. Narlikar took for a "thought experiment" the case of two stars, one hot and another cold, being linked by means of a tube. In a laboratory, if two such objects were connected, the hot body would become cooler and the cold hotter. But, in the case of stars, the hot star releases energy, which creates heat, applies pressure, the pressure balance of the star gets disturbed and therefore gravitation becomes stronger and compresses the star, with the result that the star becomes hotter! Similarly, the cold star gets expanded and becomes cooler!

He referred to the "steady state" theory of the universe which accounts for the expansion of the universe by the continuous creation of matter. Matter could not be created out of nothing, because that would be in conflict with the basic laws of physics. It is assumed that such matter is created out of energy. If we consider a positive energy reservoir, we are in for trouble because as we take out energy, the reservoir would be continuously diminishing (but the universe was expanding). What is it from which we can take out something and at the same time have it increased in strength? The answer given by the C Field theory (Creation Field) is a source of negative energy. This was the theory to which Dr. Narlikar and his group have contributed.

Dr. Narlikar hoped that in the next few years, more strange results would come up from studies in this branch.

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ಮ॥ ರಾ॥ ಜಿ. ಆರ್. ಜೋಶ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮ॥ ಕೆ. ಎಚ್. ರಾಮಯ್ಯ. ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹ ವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian Hictory.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

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ಎಂ.ಎ, ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

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"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆನಂರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಕೊಂಡಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦-೭೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮ॥ ಜಿ. ಆರ್. ಜೋಶ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಳದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದನೆಂ-ಲೆ ಮಗಿಯುವವರರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್‌ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯೆರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೨೦

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THE RATIONALIST

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RS. 15—00

WHY IS T. T. K. BLIND TO THIS?

The audit report for 1964 on revenue receipts has revealed that more than Rs. 10 lakhs of customs duty had been defrauded by making alterations in the bills of entry.

The report, placed before the Lok Sabha recently said that in January last year, the Collector of customs, Calcutta, reported to audit a case of fraud where Government revenues had been defrauded to a large extent by fraudulent alterations in the bills of entry.

The fraud appears to have started in July 1961 in respect of imports of a particular company and was found to have been practised by 31 other importers also. The net amount of customs duty defrauded in respect of goods which had been cleared worked out to Rs. 10,40,000.

The fraudulent alterations were made by applying some chemical on the bills of entry to alter the particulars regarding value, description and rate of duty. The alterations were made after the bills had been appraised but before they were presented to the cash department for payment of the duty. The full extent of the fraud is under investigation.

The report stated that two circulars issued by the Central Board of Revenues were not in accordance with the Income-Tax Rules. Assessments made in acordance with the circulars resulted in an under-assestment of tax to the extent of Rs. 2 4 lakhs in 55 cases.

The under-assessment was noticed in the course of a test check of selected cases. The finance Ministry has informed the audit that the circulars are being withdran.

The report also points out another instance where as a result of following the instructions in a circular issued in November, 1962 "which are contrary to law," there has been an under assessment of Rs. 6·29 lakh in 13 cases.

The report says that as a result of certain lapses on the part of the income-tax officers, there had been under-assessment as well as over-assessment.

The report says that a test check of 347 cases revealed non-levy of interest to the extent of Rs. 3·32 lakhs for failure to pay advance tax.

The report has cited an instance in which extra expenditure had been incurred in the construction of the embassy building in Ankara A total expenditure of Rs. 6 91 lakhs was incurred against the sanctioned Rs. 4·30 lakhs! Though the contractor delayed completion of the construction by about nine months, the Embassy did not recover the penalty of Rs. 265 per day of delay.

The report has also mentioned an irregularity in hiring a residence for the Ambassador in Baghdad.

A total of 19 415 audit objections were outstanding against the Ministry of Works and Housing involving a total amount of Rs. 15·97 crores, according to the report.

The external Affairs Ministry had yet to answer 13·749 objections involving Rs. 6·13 crores!

The other Ministries against whom audit objections were outstanding were Transport, Food and agriculture, Information and Broadcasting, Home Affairs, Education, Finance, Irrigation and Power, Civil Aviation and Rehabilitation. The number against these Ministries varied from 818 to 6,438!

MSS ON AERONAUTICS

महर्षि भरद्वाज प्रणीतं

वैमानिक शास्त्रम्

AERONAUTICS

BY

Maharshi Bharadwaja

A MANUSCRIPT FROM THE PRE-HISTORIC PAST!!

Some Sample Extracts :

अष्टाध्यायसमायुक्त मतिगूढं मनोहरम् ।
जगतामतिसंधानकारणं शुभदं नृणाम् ॥
अनायासाद्व्योमयानस्वरूपज्ञानसाधकम् ।
नानाविमानवैचित्र्यरचनाक्रमबोधकम् ॥
वैमानिकाधिकरणं कथ्यतेऽस्मिन् यथाविधि ॥

"In this book are described in 8 pregnant and captivating chapters, the art of manufacturing various types of Aeroplanes of smooth and comfortable travel in the sky, as a unifying force for the Universe, contributive to the well-being of mankind."

पृथिव्यप्स्वन्तरिक्षेषु खगवद्वेगतस्स्वयम् ।
यस्समर्थो भवेद्गन्तुं स विमान इति स्मृतः ॥

"That which can go by its own force, like a bird, on earth, or water, or in air, is called 'Vimana'."

देशाद्देशान्तरं तद्वद्द्वीपाद्द्वीपान्तरं तथा ।
लोकाल्लोकान्तरं चापि योऽम्बरे गन्तुमर्हति ।
स विमान इति प्रोक्तो खेटशास्त्रविदां वरैः ॥

"That which can travel in the sky, from place to place, land to land, or globe to globe, is called 'Vimana' by scientists in Aeronautics."

समेद्यत्वाच्छेद्यत्वादाह्यत्वाविनाशत्वादिगुणविशिष्ट-विमानरचनाक्रियारहस्यम् ।

"The secret of constructing aeroplanes, which will not break, which cannot be cut, will not catch fire, and cannot be destroyed.

विमानस्तम्भनक्रियारहस्यम् ।

The secret of making planes motionless.

विमानादृश्यकरणरहस्यम् ।

The secret of making planes invisible.

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The secret of hearing conversations and other sounds in enemy planes.

परविमानस्थवस्तुरूपाकर्षणरहस्यम् ।

The secret of receiving photographs of the interior of enemy planes.

परयानागमनदिक्प्रदर्शनक्रियारहस्यम् ।

The secret of ascertaining the direction of enemy planes' approach.

(Continued on page 6.)

The Rationalist

SAGE YAGNYAVALKYA

One of the greatest philosophers and law givers of ancient India was Sage Yajnavalkya. He was born in Kuru Panchaladesa to Brahmarathi and Sunanda, in the month of Karthika during Sukla Paksham on a Sunday which happened to be a Dwadasi with Sadayam as his Janma Nakshatram. This day is popularly known as "Yogiswara Dwadasi".

He was precocious as a child and showed early signs of his remarkable genius. After the sacred-thread ceremony, he studied Rig Veda under Bashkala and Sama and Atharvana Vedas, under Jaimini, and Aruni. Vaisampayana taught him Yajur Veda. Having mastered all Vedas and Sastras, Yajnavalkya did tapas for years together in the midst of panchagni. Pleased with his tapas Goddess Gayathri appeared before him, blessed him and directed him to learn that part of Yajur Veda which was then protected and preserved by the Sun from the possible seizure of the Asuras. Yajnavalkya thereupon prayed to the Sun who taught him what we now call "Sukhla Yajus."

Sukhla Yajur Veda, otherwise known as Vajasaneyam and Ayaathayaamam, is unique in so far as an Upanishad, namely the "Eesavasya Upanishad", is an integral part of its Samhitha. The fact of both Karma and Brahma Vidyas finding place in the samhitha part of a Veda is something peculiar to Sukhla Yajus. "The Sathapatha Brahmanam" is the renowned commentary on Sukhla Yajus. The last canto of the Brahmanam is the "Brihadaranyaka Upanishad". This Upanishad is a repository of various subjects of philosophical importance. We learn from it about the "Bahudakshina Yaga" conducted by Emperor Janaka, about the debates that took place during the Yaga between Yajnavalkya and Kahola, Asvala, Uddalaka, Sakalya and others, and especially about the famous dialogue between Yajnavalkya and Gargi, a woman. The erudition of Yagnavalkya which was reflected in his debates won the admiration of all the participants of the Yaga and he was conferred the title of "Brahmhishtha". Emperor Janaka gifted a herd of thousand cows to Yajnavalkya in recognition of his great attainments and implored the Sage to take him as one of his disciples. The Sage willingly did so and performed brahmopadesam to him and also to Brihaspati, Gautama, Atri and Taraka.

Yajnavalkya taught Sukhla Yajus to Kanva, Madhyandhina and to thirteen other disciples. Each part recited by each of those fifteen disciples is known as a sakha. Yajur Veda in general contains one hundred and one sakhas of which the first fifteen comprise Sukhla Yajus. The sakhas recited by Kanva, the primary disciple of Yajnavalkya, is known as "Prathama sakha."

Sri Sankara, Vidyaranya, Ananth Bhatta and others have written Bhashyams to Sukhla Yajus. It is interesting to note that alone of all Vaishnava Acharyas Sri Vedanta Desika has written a commentary on the Eesavasya Upanishad. Sureswaracharya, the first Peetadhipathi of the Saradapeeta (Advaitam) was a follower of the Kanva Sakha. Katyayana has composed sutras, Gruhya and Srowtha to Sukhla Yajus. According to these, a person can

perform his daily karmas even before the sunrise. In his commentaries on Ramayana (Aranya Kanda), Govindaraja citing the fact that Rama and Lakshmana performed their daily karmas long before the sunrise, takes the view that they followed Sukhla Yajus. The Katyayana Sutras (Pancharatra Agamam) are today observed in the famous Vaishnava shrines of Srirangam, Kancheepuram, Tiruvellore and Tirunaarayanapuram.

Maithreyi and Katyayani were the wives of Yajnavalkya. Through the influence of her husband, Maithreyi became a great scholar and wrote a number of works of which the "Mithreyi Upanishad" is one.

Yajnavalkya has to his credit several works of which "Vijnaneswara" takes the pride of place. In it we see some of the finest aspects of Hindu philosophy dealt with in a way which few could surpass. Yajnavalkya was not only a philosopher but also a great jurist. His work on law namely the "Yajnavalkya Smriti" or the Institutes of Yajnavalkya is one of the fundamental sources of Hindu law.

Vishnu and Aditya Puranas abound with facts on the life and works of Yajnavalkya. The Ashtottaras of Sri Yajnavalkya are to be found in the dialogue between Agastya and Hayagriva as recorded in the Aditya Purana. In Sornavur, a village on the banks of the Pinakini in South Arcot District, there is an ancient mutt in the name of Yajnavalkya where Pooja in his honour is offered daily and his Jayanti celebrated annually.

"PARTIAL SUCCESS."

A newspaper correspondent and some associates had been assigned to report on a launching at Cape Canaveral. After a few delays in the countdown, the moment for blast-off arrived. The rocket rose a few feet, then blew up in a great burst of flame! After witnessing this spectacle, the correspondents awaited the official press release. When the statement came, it called the launching a "partial success." The correspondent asked the press officer how this dud could be deemed a "Partial success." Unshaken, the officer smiled and said, "The destruct button worked perfectly!"

TESTS

When my cousin was called up during the war, he was sure he wouldn't pass the eye test, as he was very short-sighted. After he told the doctor he couldn't read the chart, he was asked to take a step forward. Again he could not read it. This went on until he was about two feet from the chart.

"You'll do," said the doctor, "for the hand-to-hand fighting!" X.

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(Continued from page 3.)

परविमानस्थ सर्वजनानां स्तम्भीकरणरहस्यम् ।

The secret of making persons in enemy planes lose consciousness.

शत्रुविमाननाशनक्रियारहस्यम् ।

The secret of destroying enemy planes.

यथा सर्वाङ्गसंयुक्तो देहस्सर्वार्थसाधने ।
समर्थस्स्याद्विमानश्च सर्वाङ्गैस्संयुतस्तथा ॥

Just as our body if complete in all its limbs, can achieve all things, so an Aeroplane should be complete in all its parts in order to be effective.

विश्वक्रियादर्पणस्थानमारभ्य यथाविधि ।
एकत्रिंशद्विमानाङ्गस्थानान्युक्तानि भूरिशः ॥

Commencing from the photographing-mirror underneath, an aeroplane should have 31 parts.

अग्निमित्रोक्तविधिना पटजात्यनुसारतः ।
ऋतुधर्मानुसारेण कवचादीन्प्रकल्पयेत् ॥

The pilot should be provided with different materials of clothing according to differences in seasons, as prescribed by Agnimitra.

कल्पशास्त्रोक्तविधिना ऋतुकालानुसारतः ।
यन्तॄणामाहारभेदा स्त्रिविधा इति निर्णितः ॥
पञ्चविंशतिसंख्याका ऋतुजा विषशक्तयः ।
पूर्वोक्ताहारभेदेन विनाशं यान्ति नान्यथा ॥

Three varieties of food should be given to pilots, varying with the seasons of the year, as per Kalpa-Shastra. 25 kinds of poisons which arise in the seasons are destroyed by the above changes of diet.

आहाराः पञ्चधा प्रोक्ताः देहपुष्टिकराश्शुभाः ।
भक्तकाञ्जिकपिष्टतद्रोटिकासाररूपतः ॥

"Food is of five forms, cooked grain, gruel, paste, bread, and essence. All of them are wholesome and body-building."

विमानार्हाणि लोहानि भारहीनानि षोडश ।
ऊष्माण्युक्तानि सूत्रेऽस्मिन् शौनकेन महात्मना ॥
एतच्छोडश लोहान्येव यानरचनाविधौ ।
वरिष्ठानीति शास्त्रेषु निर्णीतानि महर्षिभिः ॥

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INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH,
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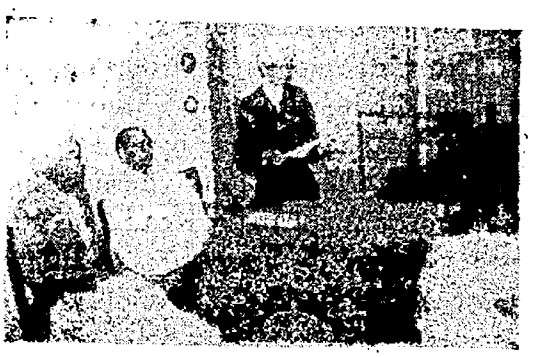

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* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray, Vasco da Gama came to India and found it!"

* * *

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Being a humble but keen student of art, literature, philosophy and astrology, and being a writer and author of several books on various subjects, I have come across your thought-provoking and refreshing contribution, "Sanskrit Wisdom", and am deeply impressed. In my humble opinion your book is really a substantial contribution of lasting value towards the world of Sanskrit literature. For this beautiful book you deserve congratulations from all quarters concerned.

Yours Sincerely,
Abani Bora, M.A."

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RS. 15—00

THE SPACE CABIN

Before opening the hatch into outer space, during the flight of the "Voskhod-2", Alexei Leonov had thoroughly practised each movement on earth until he did everything automatically. Next to him invariably was the commander, Pavel Belyayev, who controlled not only the spacecraft but also the lock facilities systems.

A reportage in today's "Pravda" gives readers an idea of the internal construction of the "Voskhod-2". Inside were white upholstery, convenient arm-chairs standing next to each other, instrument panels with numerous tumblers and luminous dashboards. Directly overhead were two instrument panels, one of them the control desk for the lock-chamber. It was equally convenient to operate it from Leonov's and from Balyayev's arm-chairs.

Up on the right side, above Belyayev's arm-chair, was one more instrument panel, —the ship's control-desk. Noteworthy is a long black handle which was needed for the manual orientation of the "Voskhod-2"

Slightly beyond the desk, beneath the transparent safety catch, are the instruments used during descent of the spacecraft. Another, additional safety devise—a red metal hood—protects a small black button with the inscription "descent T.D.U." (These initials stand for the Russian of engine-braking set). It is precisely by means of this facility that the commander switches on the retro-rockets before the descent of the spacecraft.

On the other side of the cabin, on the left, is the instrument board with a globe. During the flight of the ship it is revolving, indicating the exact location at each moment. Next are an electrical clock, several arrow indicators, and a signalling board, the optical orientation system control desk. The lenses of the cinema and television cameras look down from above.

On the left lies the hatch through which one could step into space from the cabin. Alexei Leonov passed through this hatch many times on earth preparing for his unprecedented space voyage. During the practising sessions on earth everything was much more complicated, for weightlessness makes it easier in cosmos. Alexei Leonov left the cabin while the ship was in various positions. Frosted bulbs are switched on in the lock chamber and a cinema camera is installed in a corner. The lock facilities system control desk installed in the cabin has been duplicated here. In case of need, the cosmonaut can assume control of the lock; all he has to do is to press a button and a cosmic vacuum is created in the lock chamber. At a signal from the cabin the second hatch —"the window into universe"—is slowly opening. This is how the way into space is being opened.

Tass.

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SANSKRIT GRANTS

" The Statesman's special correspondent writes from Delhi in the issue of 7,8,65 under the caption, "Sanskrit Grants to States ".

The three eastern states of West Bengal, Bihar and Orissa together got less than Rs. 7000 as grants on the recommendations of the Sanskrit Board during 1964. Assam did not receive any Amount during the year!

Of the total amount of Rs. 3,48,605 given during the year, West Bengal got Rs. 2191, Behar Rs. 1305 and Orissa Rs. 3000. The largest amount of Rs.1, 66, 026 went to Uttar Pradesh!

West Bengal and Orissa got the grant for misceilaneous works while Bihar got it for the purchase of books.

The amount given to other States was Andra Pradesh Rs. 15·000; Delhi Rs. 27,700; Jammu and Kashmir—Rs. 24,500; Madhya Pradesh Rs. 3300; Madras—Rs. 22076; Maharashtra—Rs. 25,250; Mysore —Rs. 12,760; and Punjab—Rs. 44,997.

This information was given in a statement placed before Rajya Sabha by the Deputy Education Minister Mr. Bhakt Darshan.

It is a pity that the grants to Sanskrit were meagre and West Bengal and Bihar got so little of that meagre amount. But don't blame the Government alone. Efforts of the recipients must also been insignificant.

It is indeed a pity! This is the best way to defeat Sanskrit becoming the Rashtra-Bhasha!"

* * *

Says the Truth of Calcutta. The Mysore Government seems indifferent to Sanskrit. The Kannada trumpeteers seem to have deafened its ears, and dulled its minds, and it is allowing its old pride of place in Sanskrit to go to ruins! Ed.

THREE MILLION CARS

The West German automobile Industry reached a record with nearly three million cars manufactured in 1964! In comparison to 1963, this is equal to an increase of more than eight per cent. Export's increase was even greater: it rose from 1·33 million cars to 1·5 million cars in 1964. Imports also increased roughly 25 per cent, from 136 000 to 170,003 during the same period. Thus more than 1·6 million cars were for sale in West Germany last year. 500,000 vehicles were either exported as used cars or just scrapped. West German car production has more than tripled in the course of the last ten years. In the per capita production West Germany has even surpassed the United States. Whereas 48 cars were manufactured in 1963 in the USA per 1,000 inhabitants, West Germany manufactured 50. The U.S. export quota amounted to only three per cent, however, compared to 51 per cent in West Germany!

* * *

And India boasts about producing 23000 grotesquely priced tin cans! Ed.

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The Rationalist

FOOLS HOWL ABOUT OVER-POPULATION

Soviet Academician Nikolai Zhnvoronhov is of the opinion that agriculture on land can ensure adequate food supplies for the people, even when their number will have increased hundred fold!

"In principle, all the substances contained in a plant can be used as food, if not for animals, then for fungi and bacteria which in their turn can be converted into foodstuffs."

The global population in 1964 was 3·3 billions, and the annual increase in population is about 65 millions.

The total output of photosynthesis of green plants, Zhavoronkov believes, exceeds tens and hundreds of times the amount needed for feeding the growing population.

Soviet scientists, biologists, chemists, economists and statisticians are of the opinion that it is not the size of the population that should be made to adapt to the economy, but, on the contrary, the production level should be increased in accordance with the growth of the population "This is quite possible", they claim

Confirming John Barnel's tentative data, Soviet specialists have calculated that the present town area can be increased sevenfold. Professor Mikhail Sokolov of Moscow University, who arrived at this conclusion, believes that with the help of scientific achievements already at hand, mankind can increase the output of agricultural products in the world, approximately 20 times more!

According to the estimates given by Doctor of Technical Sciences, Konstantin Malin, based on an analysis of the resources of solar energy, food for 134,000,000,000 people can be obtained from the area under cultivation now, and if all potentialists for crop production are used, 134,000,000,000 people can be easily fed!

If one bears in mind that about 140 per cent more solar energy falls upon seas and oceans than on dry ground, it can be calculated, Malin emphasizes, that food resources are adequate for several trillion people!

At the same time, there is a possibility of creating "tasty, ideally nutritive food, free from harmful admixtures (which are even found in natural food), through the artificial synthesis of its components'". This solves the problem of crop areas.

Soviet scientists are going to submit a more detailed summary of ideas and calculations concerning the food resources of the Earth to the participants of the International Conference on Density of Population, to be held in. Belgrade in August. They have prepared 42 reports!

U.S.S.R.N.S.

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RAJA RAM MOHAN ROY

Raja Ram Mohan's name occupies a prominent place among the pioneers of Fourth Estate since he was the first man to start language newspapers and used them for effecting social reforms.

The Serampore Missionaries started the publication of literatures and journals in Indian languages in the first half of the nineteenth century with a view to converting the Hindus to Christian faith.

Raja Ram Mohan Roy followed up at once with his Persian and Bengali newspapers which sought to educate Indian opinion on secular developments in the West and on religio-social malpractices in the Hindu society.

Raja Ram appears from the outset to have provoked the antipathy of Europeans in India who were irritated by his presumption in expressing his views on religious and political subjects and the tenacity with which he persisted in them.

To speak of his social reforms the chief was perhaps his agitation for the emancipation of women from the horrid custom of "Sati" which has made his name memorable in the social history of India.

He believed that such social reforms could be brought out only by a change of mind among the masses and he used the newspaper medium to propagate his views.

Besides being the father of vernacular journalism, he was the first man to protest against Adam's regulations to curb the liberty of the Press.

He, along with five other editors, strongly protested against the policy of repression against the Press. He issued an appeal first to the Supreme Court and then to the King-in-Council.

In this appeal he said, "Your Majesty's faithful subjects from the distance of almost half the globe, humbly pray that Your Majesty will be pleased to confirm to them the privilege they have so long enjoyed of expressing their sentiments through the medium of the Press ... and not to consign the natives of India to perpetual oppression and degradation!"

This protest failed but the term of "No-nonsense-from-the Press" Adam came to an end and he was replaced by Lord William Bentinck—a man who firmly believed that the liberty of the Press is a most useful engine in promoting the good administration of the country.

The newspaper "Banga Doot" (Calcutta) was founded by Raja Ram Mohan Roy in 1830. Besides in Bengali this had Hindi and Persian editions also.

Raja Ram also started four newspapers (three Indian language and one in English) between 1819 and 1822. His "Somad Kaumudhi" in Bengali took the lead in the campaign to abolish Sati.

The English Brahmanical Magazine in 1820 was followed by Mirat-ul-Akhbar in Persian and Jam-i Jehan Numa in Urdu.

That the Press could be utilised with benefit to effect social reform was demonstrated for the first time by Raja Ram Mohan Roy about whom Gandhiji remarked: "He was undoubtedly the father of advanced liberal thought in Hinduism." S. N,

ಯಜುರುಪಾಕರ್ಮ	೦–೨೫.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೨೫.
ಭಗವದಾರಾಧನ	೦–೪೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	1-25.
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"SOCIALIST PATTERN!"

"A statement showing the value of furniture and electrical appliances supplied by the CPWD to the residences of Union Ministers in the capital was placed on the table of the Lok Sabha today.

It showed that in the residences of 12 of the 14 Cabinet Ministers and nine Ministers of State, the CPWD furniture and electrical appliances were worth more than Rs. 30,000!

The value ranged between Rs. 7,410 in the residence of Mr. S. K. Patil and Rs. 38,686 in the residence of Mr. Satyanarayan Sinha.

The figures in respect of the residences of other Cabinet Ministers were Mr. Gulzari Lal Nanda, Rs. 37,458: Mr. T. T. Krishnamachari, Rs. 38,500: Mrs. Indira Gandhi, Rs. 35,120; Mr. Swaran Singh, Rs. 33,650; Mr. Y. B. Chavan, Rs. 38,102. Mr. N. Sanjiva Reddy, Rs. 20,896, Mr. C. Subramaniam, Rs. 36,208. Mr. Humayun Kabir, Rs, 23,922; Mr. M. C. Chagla, Rs, 32,982; Mr. Sanjivayya, Rs. 38,389, Mr. Mahavir Tyagi, Rs. 30,317 and Mr. A. K. Sen, Rs. 36,913!

The Ministers of States in whose residences there were furniture and electrical appliances worth more than Rs. 30,000 were, Mr. Mehr Chand Khanna, Mr. Manubhai Shah, Mr. Nityanand Kanungo, Mr. S. K. Dey, Mr. K. Raghuramaiah, Mr. O. V. Alagesan, Dr. Ram Subhag Singh, Mr. R. M. Hajarnavis, and Dr. K. L. Rao. The Health Minister, Dr. Sushila Nayyar's house had the minimum (Rs 11,377) for any Minister of State's residence.

The value of furniture and electrical appliances in the residences of Deputy Ministers ranged between Rs. 11,576. (Mr. R. K. Malaviya's residence) and Rs. 22,422 (in the residence of Mr. Dinesh Singh)."

* * *

Don't these men realise that to wallow in public money for their own physical comforts, reduces them to the level of bugs, mosquitoes, leeches and other blood-suckers! While they live like this, prime Minister Shastry harangues the public about submitting to hardships and privation in silence! If these are the top men of the nation, God help the people! Ed.

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RS. 15—00

THE EXPERT TALKS

In his first lecture recently under the Sir William Meyer endowment Lectures of the Madras University, Mr. H. V. R. Iyengar discussed the inflationary situation in the country and its inter-relationship with the food crisis. He doubted whether in their total effect the impact of the budget proposals of the Union Government would be other than purely marginal, for the basic causes of the situation in India were of a long-term nature, the size of the Plans, the scale of defence efforts, the growing population and the stagnation in agricultural production.

While parts of the budget, Mr. Iyengar said, were imaginatively conceived and brought a badly-needed freshness of orientation, there was a curious lack of internal balance and harmony in it. Some of the proposals had the effect of bringing the price level down and others of pushing it up.

The lecturer said that since independence, there had been noticeable divergence in the experience of India, there had been continuous rise in prices with the exception of a break in 1952-53 and 1954-55. There had also been an increase in the course of prices in the U.K., since that year, but the increase had been substantially less than in India. Between 1947 and 1963 the rise in prices in the U.K. had been of the order of 70 per cent. In India, on the other hand, the increase had been of the order of a little over 100 per cent!

The pace of increase in India in the last two years had been high, higher than in the economically advanced countries with which we should compare ourselves. Even if the degree of inflation in our countty was no greater than in others, they should not forget that in India inflation affected people in the most vulnerable part, namely, in the purchase of the necessaries of life, such as food, whereas in other countries it affected only their consumption of luxury and semi-luxury goods. However, the level of wages in those countries had been going up more than the cost of living, whereas in India, that was not true except in the case of a microscopic section of organised workers. Another point that was sometimes made was that an increase in prices for example, of farm products, was good for the farmer. This again ignored the point that the bulk of the farmers were subsistence farmers, who had little to spare after providing for their own consumption, or agricultural labourers.

Mr. Iyengar said that it was generally true to say that traders had a tendency to exploit a situation of scarcity by hoarding and black-marketing. But that was not a complete explanation for a situation, where crop production had gone up and one would normally expect an increased flow into the market. In his view, whatever might have been the behaviour of traders, the basic reason for the scarcity was the sharpness in the rise of prices arising from an excessive expansion of money supply. When this happens, in other words, during a period of rising inflationary pressure, there is a tendency not merely among speculators, but also among the millions of peasants, to keep back from the market, for so long as it is possible for them to do so, the little extra which would normally have been sold. In this process, they are assisted by the fact that the recently guaranteed minimum prices add to their holding power. In such a situation, there is also a tendency on the part of the householders, who have the necessary resources to try and hoard supplies. The primary cause is the psychological effect of increasing inflationary danger.

"There is mutual inter-relationship between the two phenomena—a sharp price increase leading to holding back of supply

INDIA IN WARSAW

[The Polish Embassy send us the following]

Wierzbowa Street, where the Club of the Polish-Indian Friendship Society is located, is impressively nice and calm. Though situated practically in the heart of Warsaw, people take to this street when they go on long walks; here they have a wonderful view of the old historic district of the city, the domes of old monasteries and churches, palaces, monuments and towers, as also the lofty structures of modern architecture spreading along a nearby thoroughfare, one of the principal routes cutting across Warsaw today.

This picturesque fragment of the city-scape was chosen for the site of the Warsaw Club of the Polish-Indian Friendship Society. The Club's showcases, usually adorned with reproductions of Indian works of art, attract the attention of the passers-by, to the impressive visual composition of these showcases in the first light of India that is cast on a Warsaw street. Not a small share in this is contributed by Indian students who stay in Warsaw and consider the Club's premis s as part of their Motherl. nd.

The atmosphere of the interior is gratifying to those who come in. It is nice here, interesting, and different than anywhere else in town. One of the rooms almost invariably contains some exhibition on the history, culture, or contemporary problems of India. Here, there are held lectures and meetings with those Poles who have returned from India and are willing to share their impressions of that country which has for a long time aroused considerable interest in distant Poland. Lectures by scientists and journalists, travellers and specialists in various domains are accomplished by slides and exhibits providing a plastical illustration to the lectures.

There are five specialising sections at the Club, history of Indian art, philosophy and medicine, music and philately, and their work is supervised by the Club's Programme Council which includes nine persons headed by Mr. Tadeusz Frngrat, Secretary General of the Polish-Indian Friendship Society and a well-known writer. The Club's Council arranges many additional attractions too, and above all meetings with Indian citizens visiting Warsaw. Such meetings are frequently accompanied by performances of songs never hitherto heard in this country and by the ceremony of burning filaments of sandalwood in the flickering flames of a beautiful "diabata".

The Club premises have also been witnesses to extra-ordinary ceremonies. One such ceremony has been organized in the presence of His Excellency Indian Ambassador to Poland Mr. Nagoji Vasudev Rajkumar and Mr. Sinha, Secretary General

(Continued on page 6.)

(Continued from page 2.)

from the market and the latter accentuating price increases. The phenomenon of food scarcity has thus acquired a new and disturbing dimension. It is no longer a question of marginal supplies to the market going up or down a bit, as used to happen in the past. It is a phenomenon that is likely to persist in spite of increased production because of the mounting inflationary danger. This is symptomatic in our economy. It requires a solution on two fronts, increased production as well as reducing the pressure of inflation."

* * *

For how much of this burning evil was Iyengar himself responsible as Governor of the wonderful Reserve Bank? He is still getting an extravagant income himself. Ed.

The Rationalist

TO WIN POPULARITY

"1. Let people know you like them.

2. Don't monopolize conversation.

3. Don't have one set of manners for the people you want to impress, and another set for everybody else.

4. Think of ways to make others feel important.

5. Don't bear grudges.

6. Admit your mistakes cheerfully.

7. Don't tell long-drawn-out or involved jokes, or the same one over and over.

8. Keep your nose out of the upper atmosphere.

9. Don't try for a laugh at someone else's expense.

10. Listen politely to other people's ideas even if they sound wild.

11. Learn to avoid a quarrel without losing your dignity.

12. Be a good loser.

13. Be a good winner.

14. Learn to play a musical instrument.

15. Show appreciation for presents even if you have hoped for something else.

16. Behave as if you are having a good time even if you're not.

17. Don't exclude someone from your crowd because of prejudices.

18. Make a list of your bad habits and try to overcome them.

19. Don't be a name dropper.

20. Let your friends know that in an emergency they can depend on you.

21. Don't confide in everyone.

22. Avoid loud, boisterous language or swearing.

23. Don't always ask what your girl wants to do; girls like fellows with initiative.

24. Improve your manners.

25. Confide in your parents; let them know that you trust them.

26 Be proud of your parents; introduce them to your friends.

27. Don't make your parents sit up worrying about what time you will be home.

28. Keep your room tidy.

29. Remember parents' birthdays and anniversaries.

30. Be interested in the things your father does at work.

31. If you have done something wrong, admit it and be ready to take your punishment.

32. Be tolerant if your parents don't understand some things. Take trouble to explain.

33. Compliment your mother on her cooking.

34. Don't make fun of the older generation.

We believe these pointers will help anyone of any age to get on better with his family and his friends." X.

ಯಜುರುಪಾಕರ್ಮ	೦–೨೫.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೨೫.
ಭಗವದಾರಾಧನ	೦–೪೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	1–25.
Life of Saint Anantarya, in English and Hindi.	1–00.

ಲಾಲ ಲಜಪತ್ ರಾಯ್

ಸುಮಾರು ಅರ್ಧಶತಮಾನದ ಹಿಂದೆ ಬ್ರಿಟಿಷರು ಬಂಗಾಳವನ್ನು ಎರಡು ಭಾಗ ಮಾಡಲು ಜನಗಳ ನಾಯಕರು ಅದರಿಂದ ಉದ್ರೇಕಗೊಂಡು "ಸ್ವದೇಶಿ" ಮತ್ತು ಬ್ರಿಟಿಷ್ ಸಾಮಾನುಗಳ ತಿರಸ್ಕಾರ" ಎಂಬ ಘೋಷಣೆಗಳು ಎಲ್ಲೆಲ್ಲೂ ಮೊಳಗಿ ಸ್ವದೇಶಾಭಿಮಾನವು ಕಾಡುಗಿಚ್ಚಿನಂತೆ ಹಬ್ಬಿತು. ಇದಕ್ಕೆ ಕರ್ತರುಗಳಾದ ನಾಯಕರ ವೃಂದದಲ್ಲಿ ಬಾಲಗಂಗಾಧರ ತಿಲಕ್, ಬಿಪಿನ್ ಚಂದ್ರಪಾಲ್, ಲಾಲ ಲಜಪತ್ ರಾಯ್ ಎಂಬವರ ಹೆಸರುಗಳು ಜನರುಗಳ ಬಾಯಲ್ಲಿ "ಲಾಲ್ ಬಾಲ್ ಪಾಲ್" ಎಂದು ಸಂಕೇತಿಸಲ್ಪಟ್ಟು ವಿಖ್ಯಾತವಾಗಿದ್ದವು.

ಲಾಲ ಲಜಪತರು "ಪಂಜಾಬಿನ ಕೇಸರಿ" ಎಂದು ಜನರ ಮನಸ್ಸಿನಲ್ಲಿ ಕೀರ್ತಿಭಾಗಿಗಳಾಗಿದ್ದರು. ಅನಂತರ ಇವರಿಗೆ ಗಡಿಪಾರಾಗಲು ಅಮೇರಿಕಾದಲ್ಲಿ ಕೆಲವು ವರ್ಷಗಳು ಇದ್ದು ಮೊದಲನೆಯುದ್ಧವು ಮುಗಿಯುತ್ತಲೂ ಸ್ವದೇಶಕ್ಕೆ ಹಿಂದಿರುಗಿ "ಪೀಪಲ್" ಎಂಬ ವೃತ್ತಪತ್ರಿಕೆ, "ಸರ್ವೆಂಟ್ ಆಫ್ ದಿ ಪೀಪಲ್" "ಜನಸೇವಕರು" ಎಂಬ ಸೇವಾಸಂಸ್ಥೆ, Dayanand College ಎಂಬ ವಿದ್ಯಾಸಂಸ್ಥೆ ಇವುಗಳನ್ನು ಸ್ಥಾಪಿಸಿ ದೇಶಸೇವೆಯಲ್ಲಿ ನಿರತರಾದರು.

ಹೀಗಿರುವಲ್ಲಿ ೧೯೨೭ ರಲ್ಲಿ ಮಿಸ್ ಮೇಯೋ ಎಂಬ ಅಮೆರಿಕದ ಬರಹಗಾರಳು ಕೆಲವು ಬ್ರಿಟಿಷರ ಒಳಸಂಚಿನಿಂದ ಇಂಡಿಯಾಕ್ಕೆ ಒಂದು ದುರುದ್ದೇಶ ಸಾಧನೆಗಾಗಿ ಬರಮಾಡಲ್ಪಟ್ಟಳು. ಅವಳು ಕೆಡಕಿ, ತೀಕ್ಷ್ಣವಾದ ಮಾತುಗಳಿಂದ ಕಟುತರವಾದ ಶೈಲಿಯಲ್ಲಿ ಜನಾಂಗಗಳನ್ನು ಅಲಗಳೆಯುವದರಲ್ಲಿ ಸಮರ್ಥಳು. ಒಂದು ವರ್ಷ ಹಿಂದೆ ಅವಳು ಅಮೆರಿಕಕ್ಕೆ ಸಾಮಂತವಾಗಿದ್ದ ಫಿಲಿಪ್ಪೈನ್ಸ್ ದೇಶಕ್ಕೆ ಹೋಗಿ ಅಲ್ಲೆಲ್ಲವನ್ನೂ ನೋಡಿದವಳಂತೆ ಮಾಡಿ ಆ ದೇಶದ ಜನರು ಸ್ವಾತಂತ್ರ್ಯಕ್ಕೆ ಅನರ್ಹರೆಂದೂ ಅಮೆರಿಕಕ್ಕೆ ಅಧೀನರಾಗಿರುವುದೇ ಅವರಿಗೆ ಕ್ಷೇಮವೆಂದೂ ಪುಸ್ತಕ ಬರೆದು ಪ್ರತಿಪಾದಿಸಿದ್ದಳು.

ಅದನ್ನು ಬ್ರಿಟಿಷರು ನೋಡಿ ಅದರಂತೆಯೇ ಇಂಡಿಯದ ಮೇಲೂ ಅವಳ ಕೈಯಲ್ಲಿ ಪುಸ್ತಕಗಳನ್ನು ಬರಿಸಬೇಕೆಂದು ಬ್ರಿಟಿಷ್ ಸಾಮ್ರಾಜ್ಯ ನಿರ್ವಾಹಕರು ಅವಳನ್ನು ಇಲ್ಲಿಗೆ ಕರೆಸಿ ಅವಳ ಪ್ರವಾಸಕ್ಕೆ ಅನುಕೂಲ್ಯಗಳನ್ನು ಕಲ್ಪಿಸಿಕೊಟ್ಟು ಅವಳನ್ನು ತರನೇಶ ಮಾಡಿದರು. ಅವಳು ೧೯೨೭ ರಲ್ಲಿ ಇಲ್ಲಿಗೆ ಬಂದು ಬ್ರಿಟಿಷರ ವಾದಗಳನ್ನೆಲ್ಲಾ ಸಂಗ್ರಹಿಸಿ ಹಿಂದೂ ಮುಸ್ಲಿಂ ನಾಯಕರುಗಳನ್ನು ನೋಡಿ ಇಲ್ಲಿನವರ ಕೆಲವು ಗ್ರಂಥಗಳನ್ನು ಓದಿ ಕಡೆಗೆ ಉರಿಯುವ ಪಂಜಿನಂತೆ "ಮದರ್ ಇಂಡಿಯ" ಎಂಬ ಪುಸ್ತಕವನ್ನು ಬರೆದಳು. ಅದು ಇಂಗ್ಲೆಂಡ್ ಅಮೆರಿಕ ಎರಡು ಕಡೆಯೂ ಪ್ರಕಟಿಸಲ್ಪಟ್ಟಿತು. ಸಾವಿರಾರು ಪ್ರತಿಗಳು ಪಾರ್ಲಿಮೆಂಟ್ ಭವನಗಳಿಗೂ ದೇಶ ವಿದೇಶ ನಾಯಕರುಗಳಿಗೂ ಕಳುಹಿಸಲ್ಪಟ್ಟವು.

ಓದಿದವರಿಗೆಲ್ಲಾ ಇಂಡಿಯವು ಹೇಯವಾಯಿತು. ಗಾಂಧಿ ಆದಿಯಾಗಿ ಇಂಡಿಯದ ಮುಖಂಡರು ತುಚ್ಛರಾದರು.

ಈ ಪ್ರಪಂಚವ್ಯಾಪಿಯಾದ ಅಪಪ್ರಚಾರದಿಂದ ಮುಖಂಡರಲ್ಲಿ ಮಾತ್ರವಲ್ಲದೆ ಜನಸಾಮಾನ್ಯರಲ್ಲಿಯೂ ಖೇದ, ಅವಮಾನ, ಕೋಪಗಳು ಮೂಡಿದವು. ನಾಯಕರುಗಳಲ್ಲಿ ಬ್ರಿಟಿಷರಿಂದ ಅತ್ಯುತ್ತಮ ಬಿರುದುಗಳನ್ನು ಪಡೆದು, ಅತ್ಯುನ್ನತ ಪದವಿಗಳಿಗೆ ನೇಮಿಸಲ್ಪಟ್ಟಿದ್ದ ಸರ್. ಎ. ಸಿ. ಚಟರ್ಜಿ, ಸರ್ ತೇಜ್‌ಬಹದೂರ್ ಸಪ್ರು, ಸರ್ ಚಿಮನಲಾಲ್ ಸೆಟಲ್ವಾಡ್, ಸರ್ ಮಾಚರ್ಜಿ ಭೌನಗರಿ, ಸರ್ ಮಹಮದ್ ರಾಫಿಕ್, ಸರ್. ಆರ್. ಪಿ. ಪರಂಜಪೈ, ಇವರುಗಳು ಆ ಪುಸ್ತಕವನ್ನು ಖಂಡಿಸಿ ಲಂಡನ್ ಟೈಂಸಿಗೆ ಬರೆದರೆ, ಅದು ಅದನ್ನು ಪ್ರಕಟಿಸಲಿಲ್ಲ. ರವೀಂದ್ರನಾಥ ಟಗೋರ್ ಅವಳು ತಮ್ಮ ವಿಷಯದಲ್ಲಿ ಬರೆದಿದ್ದುದು ಮಿಥ್ಯಾಪವಾದವೆಂದು ಮಾಂಚೆಸ್ಟರ್ ಗಾರ್ಡಿಯನ್‌ಗೂ, ನ್ಯೂಯಾರ್ಕ್ ನೇಷನ್ನಿಗೂ ಬರೆದರು. ಮಹಾತ್ಮ ಗಾಂಧಿಯವರು ತಮ್ಮ ಯಂಗ್ ಇಂಡಿಯ ಪತ್ರಿಕೆಯಲ್ಲಿ ಅವಳ ಅಸತ್ಯಾಂಶಗಳನ್ನು ಎತ್ತಿ ಹಿಡಿದು ಖಂಡಿಸಿದರು. ಲಾರ್ಡ್ ಸಿಂಹ ಮತ್ತು ಸರ್ ಜೆ. ಸಿ. ಬೋಸರು ಆ ಪುಸ್ತಕವು ಉತ್ತರಕೊಡುವದಕ್ಕೂ ಅಯೋಗ್ಯವೆಂದು ನಿರಾಕರಿಸಿದರು.

ಮಿಸ್ ಮೇಯೊ ಇವರುಗಳ ಹೇಳಿಕೆಗಳಿಗೂ ಬರವಣಿಗೆಗಳಿಗೂ ಅಪಾರ್ಥಗಳನ್ನು ಕಲ್ಪಿಸಿ ತನಗೆ ಬ್ರಿಟಿಷ್ ಅಧಿಕಾರಿಗಳು ಒದಗಿಸಿದ್ದ ದೂಷಣೆಗಳ ಜೊತೆಗೆ ೧೦೦ ವರ್ಷಗಳ ಹಿಂದೆ ಅಬ್ ಡೂಬಾಯ್ಸ್ ಎಂಬ ಫ್ರೆಂಚ್ ಮಿಷನರಿಯು ಬರೆದಿದ್ದ "ಹಿಂದುಗಳ ಆಚಾರಗಳೂ ನಡೆತೆಗಳೂ" ಎಂಬ ಮತ್ತೊಂದು ಕೆಟ್ಟ ಪುಸ್ತಕದಲ್ಲಿ ಉಲ್ಲೇಖಿಸಿದ್ದ ಅಪವಾದಗಳನ್ನೆಲ್ಲಾ ಎತ್ತಿ ತನ್ನ ವಾದವನ್ನು ಸಮರ್ಥಿಸಿದ್ದಳು. ತನ್ನ ದೇಶದವಳೇ ಆದ ಮಿಸ್ ಮಾರ್ಗರೆಟ್ ನೋಬಲ್ ಎಂಬ ಸ್ವಾಮಿ ವಿವೇಕಾನಂದರ ಶಿಷ್ಯೆ ಸಿಸ್ಟರ್ ನಿವೇದಿತ ಎಂಬ ಕೀರ್ತಿಶೇಷಳು ಬರೆದಿದ್ದ "ವೆಬ್ ಆಫ್ ಇಂಡಿಯನ್ ಲೈಫ್" ಎಂಬ ಪ್ರಶಂಸಾತ್ಮಕವಾದ ಪುಸ್ತಕದ ಹೆಸರನ್ನೆ ಎತ್ತಲಿಲ್ಲ.

ಹೀಗೆ ಮಿಸ್ ಮೇಯೊಳ ಪುಸ್ತಕವು ಹಬ್ಬಿಸಿದ್ದ ಕ್ಷೋಭೆಯನ್ನು ಎದುರಿಸಲು ಬ್ಯಾರಿಸ್ಟರ್ ಕರ್ಹ್ಯಲಾಲ್‌ಗಾಬಾ ಎಂಬುವರು ಅಮೆರಿಕದ ಜನರಲ್ಲಿರುವ ದೂಷ್ಯಗಳನ್ನೆಲ್ಲಾ ಎತ್ತಿ 'Uncle Sham' ಎಂಬ ಪುಸ್ತಕವನ್ನು ಪ್ರಕಟಿಸಿದರು. ಪಂಜಾಬ್ ಕೇಸರಿ ಲಾಲಾ ಲಜಪತ್ ರಾಯ್‌ರವರು ಹಾಗೆ ಮಾಡದೆ ಮೇಯೊಳ ಪುಸ್ತಕವನ್ನು ಅಮೂಲಾಗ್ರವಾಗಿ ಓದಿ ಅದರಲ್ಲಿ ಎತ್ತಿದ್ದ ಅಂಶಗಳೊಂದೊಂದಕ್ಕೂ ಸಮಸ್ತ ರೆಕಾರ್ಡುಗಳ ಸಹಾಯದಿಂದ ಸಮಂಜಸವಾಗಿ ಉತ್ತರವಿತ್ತು. ಮೂವತ್ತಮೂರು ಅಧ್ಯಾಯಗಳಿಂದ ಕೂಡಿ ೬೦೦ ಪೇಜುಗಳಿಗೂ ಮೇಲ್ಪಟ್ಟಿರುವ 'Unhappy India' "ದುಃಖಿ ಇಂಡಿಯಾ" ಎಂಬ ಪುಸ್ತಕವನ್ನು ಪ್ರಕಟಿಸಿದರು. ಪುಸ್ತಕವು ಮೇ ೧೯೨೮ರಲ್ಲಿ ಪ್ರಕಟಿಸಲ್ಪಟ್ಟು, ಜೂನ್‌ನಲ್ಲಿ ಪುನರ್ಮುದ್ರಣವಾಗಿ, ಜುಲೈನಲ್ಲಿ ತೃತೀಯ ಮುದ್ರಣವಾಯಿತು:

ಮಿಸ್ ಮೇಯೊ ಪುಸ್ತಕದ ಉದ್ದೇಶ ಬ್ರಿಟಿಷರ ಆಳ್ವಿಕೆಯಿಂದ ಇಂಡಿಯದ ಜನರಿಗೆ ಮಹದುಪಕಾರವಾಗುತ್ತಿದೆ. ಬ್ರಿಟಿಷರು ತಮ್ಮ ಸೇವೆಗೂ ಬಂಡವಾಳಕ್ಕೂ ಪ್ರತಿಫಲವನ್ನು ತೆಗೆದುಕೊಳ್ಳುತ್ತಿದಾರೆಯೆ ವಿನಾ ಅವರಿಗೆ ಯಾವ ಲಾಭ ಸಂಪಾದನೆಯೂ ಇಲ್ಲ. ಅವರು ಇಲ್ಲಿರುವದು ಇಂಡಿಯದವರ ಏಳಿಗೆಗಾಗಿಯೆ. ಅವರು ಬಿಟ್ಟಕ್ಷಣ ದೇಶದಲ್ಲಿ ದಾಂಧಲೆ ಎದ್ದೀತು. ಬಂಗಾಳದಲ್ಲಿ ಒಬ್ಬ ಕನ್ಯೆ ಉಳಿಯುವದಿಲ್ಲ. ಬಾಬುಗಳೆಲ್ಲಾ ಗುಲಾಮಗಿರಿಗೆ ಬೀಳಲಾಗುವದು. ನೇಟಿವ್ ರಾಜಸೈನ್ಯಗಳು ಬ್ರಿಟಿಷ್ ಪ್ರಾಂತಗಳನ್ನು ತೊಡೆದು ಬಿಟ್ಟಾವು. ಬ್ರಿಟಿಷರಿಗೆ ವಿರೋಧವಾಗಿ ಕ್ರಾಂತಿಯನ್ನು ಎಬ್ಬಿಸಿರುವ ಮುಖಂಡರು ಸ್ವಾರ್ಥಪರರು, ಅಗೌರವ್ಯರು, ಮೂರುದಿನ ಸ್ವಾತಂ

ಕ್ರೈವನ್ನು ಉಳಿಸಿಕೊಳ್ಳಲಾರರು. ಇಂಡಿಯದ ಪುರುಷರು ಅಜ್ಞರು, ಮೂಢರು, ಹೇಡಿಗಳು, ಕ್ರೂರಿಗಳು, ಅನಾಗರಿಕರು, ಸುಳ್ಳುಗಾರರು. ಜಾತಿಭೇದವು ಸಮಾಜವನ್ನು ಛಿನ್ನ ಛಿನ್ನ ಮಾಡಿದೆ. ಲಕ್ಷಾಂತರಜನರು ಅಸ್ಪೃಶ್ಯರೆಂದು ತಿರಸ್ಕೃತರಾಗಿದಾರೆ. ಹೆಂಗಸರಿಗೆ ವಿದ್ಯವಿಲ್ಲ. ಗಂಡಂದಿರು ಹೆಂಡಿರನ್ನು ಹೊಡೆದು ಶಿಕ್ಷಿಸುತ್ತಾರೆ. ವಿಧವೆಯರು ವಿವಾಹವಿಲ್ಲದೆ ನೆಂಟರ ಮನೆಯಲ್ಲಿ ಜೀತ ಮಾಡಿ ಮರುಗುತ್ತಿದಾರೆ. ಹೆಂಗಸರು ಹೊರಗೆಬಂದರೆ ಮಾನಭಂಗ; ಅವರಿಗೆ ವಿದ್ಯವಿಲ್ಲ, ವಿವೇಕವಿಲ್ಲ, ಕುಶಲ ಕಲೆಗಳಿಲ್ಲ. ಅವರಲ್ಲಿ ದೇವದಾಸಿಗಳೆಂದು ಬೇರೆ ಕೆಲವರು. ಬಾಲ್ಯವಿವಾಹ ಪದ್ಧತಿಯಿಂದ ೧೨-೧೩ ವರ್ಷಕ್ಕೆ ವಿವಾಹವಾಗಿ ೩೦ ವರ್ಷದ ಹೊತ್ತಿಗೆ ಗಂಡಸರು ಹೆಂಗಸರಿಬ್ಬರೂ ಮುದುಕರಾಗಿ ರೋಗದಲ್ಲಿ ನರಳುತ್ತಾರೆ. ಇವರಿಗೆ ಶುಚಿ ಇಲ್ಲ. ಮನೆಯೆಲ್ಲಾ ಗೋಮಯ; ಗೋಮೂತ್ರವನ್ನು ಕುಡಿಯುತ್ತಾರೆ. ಹುಟ್ಟುವ ಮಕ್ಕಳೂ ಕೃಶವೂ ದುರ್ಬಲವೂ ರೋಗಗ್ರಸ್ತರುಗಳೂ ಆಗುತ್ತಾರೆ. ವಿದ್ಯಾಭ್ಯಾಸ ಮಾಡಿದರೆ ಕೆಲಸ ಸಿಕ್ಕುತ್ತದೆ ಎನ್ನುವ ಆಸೆಯಿಂದ ವಿದ್ಯಾಭ್ಯಾಸ, ಜ್ಞಾನಾರ್ಜನೆಗೋಸ್ಕರ ಅಲ್ಲ. ಇಪ್ಪತ್ತೆಂಟು ಭಾಷೆಗಳಿದ್ದರೂ ಒಂದರಲ್ಲಾದರೂ ಕಾವ್ಯಸಂಪತ್ತಿ ಇಲ್ಲ. ಇವರಿಗೆ ಉಪಕಾರ ಮಾಡೋಣವೆಂದು ಬ್ರಿಟಿಷರು ನ್ಯಾಯವಿಧಾಯಕ ಸಭೆಗಳನ್ನು ಸ್ಥಾಪಿಸಿದ್ದರೆ ಅದರಲ್ಲಿ ಬರಿ ಕೂಗಾಟ, ಗಲಭೆ, ದೊಂಬಿ, ಅಡಚಣೆ. ಇವರ ನಾಯಕರೆನ್ನುವವರೂ ಅಷ್ಟೇನೂ ವಿವೇಕಿಗಳೂ ಯೋಗ್ಯರೂ ಅಲ್ಲ. ಟಗೋರ್ ಬಾಲ್ಯವಿವಾಹದಲ್ಲಿ ಗುಣಗಳುಂಟೆಂದು ಪ್ರಶಂಸಿಸುತ್ತಾರೆ. ಗಾಂಧಿ ಆಧುನಿಕ ವೈದ್ಯವನ್ನು ಅಲಗಳೆದು ತಮಗೆ ಪ್ರಾಣಹೋಗುವಹಾಗಾದರೆ ಯುರೋಪಿಯನ್ ಡಾಕ್ಟರ್‌ಕೈಯಲ್ಲೇ ಆಪರೇಷನ್ ಮಾಡಿಸಿಕೊಳ್ಳುತ್ತಾರೆ. ಲಾರ್ಡ್ ಸಿಂಹ ಬ್ರಿಟಿಷರಿಂದ ದೇಶವು ಹಾಳಾಗುತ್ತದೆಯೆಂದು ಹೇಳುತ್ತಾರೆ. ತಾನು ಮಾತ್ರ ತನ್ನ ಜನರಿಗಾಗಿ ಒಂದು ಅಲ್ಪಪ್ರಯತ್ನ ಮಾಡುವುದಿಲ್ಲ. ಮದ್ರಾಸಿನ ಪಟಗಳ್‌ರಾಜರು ಸಾಮಾನ್ಯಜನರ ಅಜ್ಞಾನಕ್ಕೆ ಬ್ರಾಹ್ಮಣರು ವೇದಗಳನ್ನು ಅವರೇಯರು ಓದಕೂಡದೆಂದು ಮಾಡಿದ್ದೇ ಕಾರಣವೆಂದು ಹೇಳುತ್ತಾರೆ. ಈ ಆಪಾರ ಸಂಕಟಗಳ ನಿವಾರಣೆಗಾಗಿ ಬ್ರಿಟಿಷರು ನೂರಾರು ವರ್ಷಗಳಿಂದ ದುಡಿಯುತ್ತಿದಾರೆ. ಅವರು ಹೋಗಬೇಕೆಂದು ಹೇಳುವ ಇವರುಗಳು ಕೃತಘ್ನರುಗಳು, ದ್ರೋಹಿಗಳು. ಬ್ರಿಟಿಷರು ಇಂಡಿಯವನ್ನು ಬಿಟ್ಟರೆ ಇಂಡಿಯಕ್ಕೆ ಮಾತ್ರವಲ್ಲ ಪ್ರಪಂಚಕ್ಕೇ ಕೇಡಾದೀತು ಎಂದು ಮುಂತಾಗಿ ಮಿಸ್ ಮೇಯೋಳವಾದ.

ಲಾಲಾ ಲಜಪತ್ ರಾಯ್‌ರವರು "Unhappy India" "ಅನ್ ಹ್ಯಾಪಿ ಇಂಡಿಯ" ಎಂಬ ಪುಸ್ತಕದಲ್ಲಿ ಮೇಲೆ ಹೇಳಿದ ಒಂದೊಂದು ಅಂಶವನ್ನೂ ತೆಗೆದುಕೊಂಡು ಅದನ್ನು ನೂರಾರು ದಾಖಲೆಗಳ ಆಧಾರದಿಂದ ಖಂಡಿಸಿದಾರೆ. ಅವಳು ಯಾವ ಯಾವ ನಾಯಕರ ಮಾತುಗಳನ್ನು ಎತ್ತಿ ಹೇಳಿದ್ದಳೋ ಅವರುಗಳಿಗೆ ಕಾಗದ ಬರೆದು ಅವರುಗಳಿಂದ ತಾವುಗಳು ಅವಳೊಂದಿಗೆ ಹಾಗೆ ಹೇಳಿಲ್ಲವೆಂದು ಜವಾಬನ್ನು ತರಿಸಿಕೊಂಡು ಪ್ರಕಟಿಸಿದಾರೆ

(ಮುಂದುವರಿಯುವುದು.)

(*Continued from page 3*)

of the Calcutta Art Society, when Professor Tadeusz Kulisiewicz, the Polish artist of world renown, has been awarded a high distinction of the Society—a gold medal thrice anciented with the sign of brotherhood by little Indira.

Such meetings provide light that illuminates the darkness of ignorance between our two distant lands which are separated by nothing but this vast distance and today are having more and more in common.

Late into the night, lights burn in the Club's tea- and coffee- rooms where Varsovians come to talk and sip the best tea in the world. Others bend down over writings of Great Mahatma Gandhi, Rabindranath Tagore, Jawaharlal Nehru, or works in the history of art speaking of the marvels of Kadjubha Temple, murals of the caves of Ajanta, beauty of Jaipur and Taj Mahal, and the fascinating and overwhelming love scenes sculptured in Uttar Pradesh.

These, too, are lights of India that kindle interest and sympathy for that land in the minds and hearts of Poles; a sympathy all the wiser through the process of cognition which, after all, is one of the permanent delights man can experience.

And then, late in the evening, the Varsovians leave the Club and briskly go home. They are evertly glad and satisfied. If you ask them – why, they will reply simply: because it is an interesting and very nice place. Drop in on the Club some time and you, too, will see why.

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CHINESE PROBLEM

Chinese, that most mystifying of written languages, seems to have become too much even for the Chinese themselves. A postman wrote to the "People's Daily," the leading newspaper, in 1963, and complained that so many people had been seized with misinformed enthusiasm for reforming Chinese script that he spent most of his day in the sorting office, trying, with the help of a gigantic dictionary, to decipher the hieroglyphics on the envelopes before he could deliver the mail. As the most comprehensive dictionary, the Kangshi, has more than 40,000 characters, one can see what he was complaining about!

This confusion began in 1952, when the Committee for Reforming the Chinese Written Language was set up by the Government. Its main aim was to wipe out illiteracy in China. It proposed three main reforms—the simplification of Chinese characters, both in composition and in number; the encouragement of Peking—or Mandarin—dialect as the official language throughout the countvy, and the introduction of a Roman, phonetic alphabet, whose future was uncertain but which was thought by some to be aimed to supplant Chinese script altogether.

Although a man must still know about 3,500 characters before he can make sense of a novel, and at least 5,000 before he can pass his university entrance, the reform has meant that writing a letter or an advertisement is no longer an all-day affair! The only major trouble after 1956, when the reform was in workable shape was that not everyone knew what the official simplifications were. Certain simplifications had been common but not codified before 1958; people either went on using these, now sometimes wrong, or enthusiastically made up new ones, sometimes equally wrong. Hence the confusion of the postman.

The second aspect of the reform, the fostering of the Peking dialect as the official language, had led to much political bitterness in the south, where the Cantonese resented this Pekingese intrusion.

The third point of reform—and the one most interesting to Westerners—is the introduction of a Roman phonetic script. This caused tremendous opposition. The strongest protest came from scholars—both Chinese and Western Sinologists—who were worried that classical Chinese literature would become completely ignored and unread.

It is impossible to transcribe classical Chinese into phonetic characters, because of the number of different inflexions which must be given to one written sound, and which can only be satisfactorily expressed in Chinese characters. However, the scholars were reassured in 1957 that the phonetic alphabet would only be used as a language aid in the battle against illiteracy, and would not, as had earlier been rumoured, take the place of Chinese script altogether.

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UNHAPPY COUNTRY

The Government has a "double standard" for dealing with corruption, says Mr. M. C. Setalvad, former Attorney-General and President of the Bar Association of India.

In a recent article in the "Advocate," Mr. Setalvad says; "There is one code of conduct for the Government servant who gets heavily punished for any venality in his conduct. There is a different code or perhaps no code at all applicable to the conduct of the politician or the Minister, who sticks to positions and offices undaunted even by findings of improper conduct by authorised bodies or officials against them."

He adds: "Corruption in its widest sense still stalks unscared all over the country and the canker appears to have spread even to the higher judiciary.

Referring to Mr. S. Ramachandra Iyer, former Chief Justice of Madras, he says: "The Chief Justice of Madras is alleged to have given an untrue age. A complaint is made against him to the powers that be as provided by the Constitution. Months have passed without the complaint being investigated. Meanwhile, the Chief Justice is permitted to resign his office!

It is surprising that persons in high places who have repeatedly, eloquently condemned of all kinds of corruption on public platform should be parties to drawing a veil of silence and secrecy on the alleged corruption of the Chief Justice.

"Like the ostrich burying its head in sand, they seem to imagine that by dodging an inquiry into the allegations against the Chief Justice, they are saving the judiciary in India from exposure. They forget what they are trying to conceal is known to all lawyers and citizens concerned," he adds.

Regarding the recent language controversy, he says: "The Centre appears without adequate explanations to have launched into Hindi abruptly so as to give a rude jolt to the citizens in the South. The Hindi enthusiasts preach almost maniacally the immediate introduction of Hindi.

"Those on whom rests the responsibility of Government in the southern States seem to be speaking with two voices: one for their supporters in the electorates in the South, and another for the leaders of the ruling party at the Centre!"

"Never since independence has the country been in such difficulties as we are facing now. Responsible persons have felt and given public expression to the view that the stability of the country so greatly prized by us, may not stand these ordeals."

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(ಮುಂದುವರೆದುದು.)

ಮೊದಲು ೭೦ ಪುಟಗಳ ಪೂರ್ವಪೀಠಿಕೆಯಲ್ಲಿ ಮಿಸ್ ಮೇಯೊಳ ಪೂರ್ವೋತ್ತರಗಳನ್ನು ವಿವರಿಸಿ ಅವಳು ಇಂಡಿಯಕ್ಕೆ ಬಂದ ಸಂದರ್ಭಗಳನ್ನೂ ಅವಳ ಇಲ್ಲಿನ ಸಂಚಾರಗಳಿಗೆ ಸೂತ್ರಧಾರಿಗಳಾಗಿದ್ದವರನ್ನೂ ನಿರ್ದೇಶಿಸಿದಾರೆ. ಮೊದಲನೆ ಅಧ್ಯಾಯದಲ್ಲಿ ಮೇಲೆ ಹೇಳಿದಂತೆ ಅವಳ ವಾದಗಳನ್ನು ಕ್ರೋಡೀಕರಿಸಿದಾರೆ. ಮುಂದಿನ ಆರು ಅಧ್ಯಾಯಗಳಲ್ಲಿ ವಿದ್ಯಾಭ್ಯಾಸದ ವಿಚಾರದಲ್ಲಿ ಅವಳು ಮಾಡಿರುವ ದೂಷಣೆಗಳಿಗೆ ಉತ್ತರವಿತ್ತು ಪ್ರಾಚೀನಕಾಲಗಳಿಂದ ಇಂಡಿಯಾವು ಜ್ಞಾನಿಗಳ ತೌರುಮನೆಯಾಗಿತ್ತೆಂದೂ, ಪ್ರತಿ ಒಂದು ಮನೆಯೂ, ಪ್ರತಿ ಒಂದು ಬೀದಿಯೂ, ಪ್ರತಿ ಒಂದು ಗ್ರಾಮವೂ ಬಾಲ್ಯವಿದ್ಯಾಭ್ಯಾಸ ಮತ್ತು ಅವರವರ ಯೋಗ್ಯತೆಗಳಿಗೆ ತಕ್ಕಂತೆ ಪ್ರೌಢವಿದ್ಯಾಭ್ಯಾಸವನ್ನು ಮಾಡಿಸುತ್ತಿತ್ತೆಂದೂ, ಇತರದೇಶಗಳೆಲ್ಲವೂ ಅಜ್ಞಾನದಲ್ಲಿದ್ದಾಗ ಈದೇಶದಲ್ಲಿ ನಾನಾಶಾಸ್ತ್ರಗಳು ಬೆಳೆದು ಮಹಾಪಾಠಶಾಲೆಗಳಲ್ಲಿ ಅವುಗಳು ಪ್ರಸಾರವಾಗುತ್ತಿದ್ದವೆಂತಲೂ, ತಾನು ಅಧ್ಯಯನ ಮಾಡುವದೂ, ಮಾಡಿದನಂತರ ವಿದ್ಯಾಕಾಂಕ್ಷಿಗಳಿಗೆ ಅಭ್ಯಾಸಮಾಡಿಸುವದೂ ತ್ರಿವರ್ಣದವರ ಕರ್ತವ್ಯವಾಗಿತ್ತೆಂತಲೂ, ಅನಕ್ಷರರಾದ ಸ್ತ್ರೀಪುರುಷರಿಗೂ ಅಬಾಲವೃದ್ಧರಿಗೂ ಪುರಾಣಶ್ರವಣ ಕಥಾಕಾಲಕ್ಷೇಪಗಳಿಂದ ವಿವೇಕವೂ ಧರ್ಮಾಧರ್ಮಜ್ಞಾನವೂ ಲಭಿಸುತ್ತಿತ್ತೆಂತಲೂ, ದೇಶವನ್ನು ಆಳುತ್ತಿದ್ದ ರಾಜರುಗಳಿಗೆ ಇದೆಲ್ಲಾ ಸಮರ್ಪಕವಾಗಿ ನಡೆಯುತ್ತಿದೆ ಎಂದು ನೋಡಿಕೊಳ್ಳುವದು ಕರ್ತವ್ಯವಾಗಿತ್ತೆಂತಲೂ, ಅನೇಕ ಧರ್ಮಿಷ್ಠರು ಪಾಠಶಾಲೆಗಳಿಗಾಗಿ ಭೂಸ್ಥಿತಿಗಳನ್ನು ಬಿಟ್ಟಿದ್ದರೆಂತಲೂ, ಬ್ರಿಟಿಷರ ಆಳ್ವಿಕೆಯಲ್ಲಿ ಆ ಭೂಸ್ಥಿತಿಗಳನ್ನೆಲ್ಲಾ ಕಿತ್ತುಕೊಂಡು ದೇಶೀಯ ವಿದ್ಯೆಗಳನ್ನು ಅಲಗಳೆದು ಇಂಗ್ಲಿಷ್ ವಿದ್ಯಾಭ್ಯಾಸವನ್ನು ಸ್ಥಾಪಿಸಿದ್ದರಿಂದ ಹಿಂದಿನವುಗಳೆಲ್ಲವೂ ಖಿಲವಾಗಿ ಈ ದುಸ್ಥಿತಿಯು ಬಂದು ಅಪಪ್ರಥೆಗೆ ಕಾರಣವಾಯಿತೆಂದೂ, ಇದು ಬ್ರಿಟಿಷ್ ಆಕ್ರಮಣದ ದೋಷವೇ ವಿನಾ ದೇಶೀಯರ ತಪ್ಪಲ್ಲವೆಂದೂ ಸಮರ್ಥಿಸಿದರು.

ಸ್ತ್ರೀಯರ ಸ್ಥಿತಿಯು ಹಿಂದೂ ಸಮಾಜದಲ್ಲಿ ಬಹಳ ಕೀಳೆಂದೂ ಅವರು ದುಷ್ಟರೂ ದುಶ್ಶೀಲರೆಂದೂ ಮಿಸ್ ಮೇಯೊ ಹೇಳುವದು ಅಸಮಂಜಸ. ಹಿಂದುಗಳು ಸ್ತ್ರೀಯರಿಗೆ ದೇವತ್ವವನ್ನು ಕೊಟ್ಟು ಲಕ್ಷ್ಮಿ ಸರಸ್ವತಿ ಗೌರಿ ಪಾರ್ವತಿ ಎಂಬದಾಗಿ ಪೂಜಿಸುತ್ತಿದಾರೆ. ಮಾತೃಗೌರವವೆನ್ನುವದಕ್ಕೆ ಹಿಂದೂ ಸಮಾಜವು ಇತರರಿಗೆ ಮೇಲ್ಪಂಕ್ತಿಯಾಗಿದೆ. ಅನ್ಯಸ್ತ್ರೀಯರನ್ನು ತನ್ನತಾಯಿಯಂತೆ ಗೌರವಿಸಬೇಕು ಎನ್ನುವದು ಹಿಂದುಗಳಲ್ಲಿ ಬಾಲ್ಯದಲ್ಲಿಯೆ ಬೋಧಿಸಲ್ಪಡುವದು. ಗಾರ್ಗಿ, ಮೈತ್ರೇಯಿ, ಲಕ್ಷ್ಮಿಬಾಯಿ, ಅಹಲ್ಯಾಬಾಯಿ ಸೀತಾಬಾಯಿ, ಅಂಡಾಳ್‌ರಂತೆ ಸ್ತ್ರೀಯರಲ್ಲಿ ನಾನಾವಿಧವಾದ ಮೇಲ್ಮೆಯನ್ನು ಪಡೆದಿರುವರು. ಸ್ವಾಮಿ ರಾಮಕೃಷ್ಣರ ತಾಯಿ, ಸರೋಜಿನಿನಾಯ್ಡು ತೋರುದತ್ ಮುಂತಾದ ಅನೇಕ ಸ್ತ್ರೀಯರು ಈಗಲೂ ಗೌರವ್ಯರಾಗಿರುವರು. ವಿವಾಹವಿಲ್ಲದಿದ್ದರೆ ಆಗುವ ದೋಷಗಳು ಮಿಸ್ ಮೇಯೋವಿನ ಅಮೆರಿಕದಲ್ಲಿ ಕಾಣಿಸುತ್ತಿವೆ. ಜಡ್ಜ್ ಲಿಂಡ್ಸೆ ಎಂಬ ಅಮೆರಿಕದ ಜಡ್ಜಿಯವರೇ ವಿದ್ಯಾರ್ಥಿದೆಶೆಯಲ್ಲಿಯೆ ಶೇಕಡಾ ೯೦ ಮಂದಿ ದುಶ್ಶೀಲರೆಂದು ಬರೆದಿದಾರೆ. ಬಾಲ್ಯವಿವಾಹವೆನ್ನುವದು ಸಮಾಜದಲ್ಲಿ ಪುರಾತನಕಾಲದಿಂದ ಸಮಾಜಕ್ಷೇಮಕ್ಕಾಗಿ ಬೆಳೆದುಬಂದ ಒಂದು ಆಚಾರ. ಗ್ರೀಸ್ ರೋಮ್ ಮುಂತಾದ ಯೂರೋಪಿನ ಪ್ರಾಚೀನ ಜನರುಗಳಲ್ಲಿಯೂ ಇದು ಇತ್ತು. ಅಲ್ಲದೆ ಇಂಡಿಯದ ಕೆಲವು ಮತೀಯರಲ್ಲಿ ಮಾತ್ರ ಇದು ವಾಡಿಕೆಯಾಗಿದೆಯೇ ವಿನಾ ಜನಸಾಮಾನ್ಯರಲ್ಲಿ ಪ್ರೌಢಾವಿವಾಹವು ನಡೆಯುತ್ತಿದೆ. ದೇವದಾಸಿ ವೇಶ್ಯಾವೃತ್ತಿ ಕಾರಣಾಂತರಗಳಿಂದ ಎಲ್ಲಾ ಸಮಾಜಗಳಲ್ಲೂ ಬೆಳೆದಿರುವದು. ಕ್ಯಾಥೊಲಿಕರ ಪರಮಗುರು Pope ಕ್ಲೆಮಂಟ್‌ರು ವೇಶ್ಯಯರು ಚರ್ಚಿಗೆ ಇಷ್ಟು ರುಸುಂ ಕೊಡಬೇಕೆಂದು ನಿರ್ಣಯಮಾಡಿದ್ದರು! ಪ್ರೋಪ್ ನಾಲ್ಕನೆ ಸೇಕ್ಸಟಸ್‌ರು ಅವರಿಗೆ ಒಂದು ಗೃಹವನ್ನೇ ಕಟ್ಟಿ ವರ್ಷಕ್ಕೆ ೨೦೦೦ ಡುಕಾಟ್‌ಗಳನ್ನು ಪಡೆಯುತ್ತಿದ್ದರು! ಇಂಗ್ಲೆಂಡಿನ ಲಂಡನ್ನಿನಲ್ಲಿ ಹೆಂಗಸರ ದುಸ್ಸ್ಥಿತಿಯನ್ನು ಕುರಿತು W. T. Stead ಎಂಬ ಸುಪ್ರಸಿದ್ಧರು "ಮೇಡ್ ಟ್ರಿಬ್ಯೂಟ್ ಆಫ್ ಮಾಡರ್ನ್ ಬ್ಯಾಬಿಲನ್" ಎಂಬ ಪುಸ್ತಕದಲ್ಲಿ ವಿವರಿಸಿದಾರೆ.

ಜಾತಿ ಭೇದವೆನ್ನುವದೂ ಪುರಾತನ ಜನಾಂಗಗಳಲ್ಲಿ ಬೆಳೆದುಬಂದ ಸುವ್ಯವಸ್ಥಿತವಾದ ಘಟನೆ. ಗ್ರೀಸ್ ರೋಂ ದೇಶಗಳಲ್ಲೂ ಜಾತಿ ಪದ್ಧತಿಗಳು ಬೆಳೆದಿದ್ದವು. ಇಂಗ್ಲೆಂಡಿನ ಗಿಲ್ಡ್ಸ್ ಈಗಿನ ಟ್ರೇಡ್ ಯೂನಿಯನ್ನುಗಳು ಇವೆಲ್ಲವೂ. ಇದೇ ಮಾದರಿಯವೆ.

ಅಸ್ಪೃಶ್ಯತೆಯ ವಿಚಾರದಲ್ಲಿ ಮಿಸ್ ಮೇಯೋವು ಇಲ್ಲಿನವರನ್ನು ದೂಷಿಸಲು ಕಾರಣವಿಲ್ಲ. ಅದು ಕಾಲಾಂತರದಿಂದ ಸಾಮೂಹಿಕವಾಗಿ ಬೆಳೆದು ಬಂತು. ಈಚೆಗೆ ಅದನ್ನು ನಿವಾರಿಸುವದಕ್ಕೆ ರಾಮಾನುಜಾಚಾರ್ಯರ ಕಾಲದಿಂದ ಹಿಡಿದು ಪ್ರಯತ್ನಗಳು ನಡೆಯುತ್ತಿವೆ. ಈಗಿನ ಗಾಂಧಿಯವರೂ ಅದರ ನಿರ್ಮೂಲನದಲ್ಲಿ ಬದ್ಧಕಂಕಣರಾಗಿದ್ದಾರೆ. ಆದರೆ ವಿದೇಶಿ ಸರ್ಕಾರವಾದ್ದರಿಂದ ಸ್ವಲ್ಪ ನಿಧಾನವಾಗಿದೆ. ಅದಕ್ಕೂ ಬ್ರಿಟಿಷರೇ ಕಾರಣರು.

ಹಿಂದುಗಳು ಅಶುಚಿಗಳೆಂದೂ ಗಟ್ರಮಗಳು ಕೊಳಕು ಮೂಡಿವೆಯೆಂದೂ ಹೆಂಗಸರು ಅಡಿಗೆ ಮಾಡದೆ ಮಹಾಕಶ್ಮಲಿಗಳಾದ ಅಡಿಗೆಯವರ ಕೈಲಿ ಊಟ ಮಾಡುತ್ತಾರೆಂದು ಹೇಳುವದು ದುರಾರೋಪಣೆ. ಸವರ್ಣೀಯರಲ್ಲಿ ಸ್ನಾನ ಪೂಜಾದಿಗಳು ನಿತ್ಯಕರ್ಮವಾಗಿವೆ. ದಿನವಹಿ ಬಟ್ಟೆಗಳನ್ನು ಒಗೆದು ಬದಲಾಯಿಸುವುದು ಅವರ ಪದ್ಧತಿ. ಏಷ್ಯದ ಜನಾಂಗಳಲ್ಲೇ ಅಲ್ಲ, ಪ್ರಪಂಚದ ಜನಾಂಗಗಳಲ್ಲಿ ಹಿಂದುಗಳು ಅತ್ಯಂತ ಶುಚಿಗಳು ಎಂದು ಸರ್ ವಿಲಿಯಂ ಹಂಟರ್ ಎಂಬ ಬ್ರಿಟಿಷ್ ಲೇಖಕರು ಬರೆದಿದಾರೆ. ಮದ್ರಾಸ್ ಗವರ್ನರ್ ಲಾರ್ಡ್ ಆಂಫ್ಟಿಲ್‌ರವರು ನಾಗರಿಕ ಆರೋಗ್ಯಕ್ಕೆ ಅತ್ಯವಶ್ಯಕವೆಂದು ಈಗ ವಾಡಿಕೆಯಾಗಿರುವ ಸ್ಯಾನಿಟರಿ ಕೋಡ್, ಫಿಲ್ಟರ್ ಬೆಡ್ ವಾಟರ್ ಸಪ್ಲೈ, ಆಸ್ಪತ್ರೆಗಳು, ಮೆಡಿಕಲ್ ಸ್ಕೂಲ್‌ಗಳು, ಪ್ಲೇಗ್ ಮುಂತಾದ ಸಾಂಕ್ರಾಮಿಕ ವ್ಯಾಧಿ ನಿವಾರಣೋಪಾಯಗಳೆಂದು ಈಗ ನಾವು ಮಾಡುತ್ತಿರುವ ಎಲ್ಲ ಪ್ರಯತ್ನಗಳೂ ಹಿಂದೆ ಈ ದೇಶದಲ್ಲಿ ಪ್ರಚಾರದಲ್ಲಿದ್ದು ಖಿಲವಾಗಿ ಹೋದ ಉದ್ಯಮಗಳೇ ಎಂದು ಘೋಷಿಸಿದಾರೆ.

(ಮುಂದುವರಿಯುವುದು.)

EINSTEIN

Dr. Albert Einstein, who changed man's concept of his Universe and unlocked the door to the Atomic Age, is often called one of the eight immortals of history. This great German-born American scientist, the quiet wizard of mathematics and physics, was born on March 14, 86 years ago.

Einstein's genius was unquestioningly accepted by many, while only a few—of scientific training—adequately understood its contribution to knowledge. As a man of scientific thought, he strode boldly with history's handful: Pythagoras and Archimedes, Copernicus and Newton.

On the white walls of the Riverside Church in New York, the figures of 600 great men of all ages are carved into the lime-stone. One panel among them is devoted to scientists, 14 of them, spanning the ages from Hippocrates to Albert Einstein, who was "not only the ablest man of science of his generation, but was also a wise man, which is something different."

Einstein's work has been called "the greatest single stride science has ever made," and the 30-page paper in which his famous Relativity Theory was first suggested, "the most important document of the century." He was a pivotal figure in the history of thought.

Much admired, and even much disputed stands Einstein's theory, which is now 60 years old. Though he is a high priest of mathematical learning yet there is a feeling that Einstein had left conceptual difficulties to be solved. With this belief as the starting point, a new theory of gravitation, which on the face of things surpasses Einstein's, was presented last June to the Royal Society, London, by Prof. F. Hoyle and Dr. J. V. Narlikar. Relativity was not born solely because of Einstein's genius, but the Narlikar-Hoyle effort has confirmed that the revolution for which science had become ripe was started by Einstein.

Einstein's only instruments were a pencil and scribbling pad; his laboratory was under his cap! Yet he saw farther than a telescope, deeper than a microscope! Einstein travelled in lonely splendor to the crossroads of the visible and the invisible, expressing each in terms of the other. Einstein's scribbling pad theorems broke through the thought barriers of knowledge, and rewrote the basic scientific law of the Universe. The now-mundane miracle of television is a splinter off Einstein's achievement; the mushroom clouds of atomic fission and hydrogen fusion are his unwanted monuments; mankind's chance to turn earthshaking force into good is his lagacy.

Born on March 14, 1879, in Ulm, Bavaria, where his father sold electrical goods, Einstein, as a child, would write poetry. But at school he was shy and backward, and his parents wondered whether his brain was up to par.

At the same time, however, he could embarrass his teachers by asking them innumerable questions to many of which they could find no answer. When he was 12, he bought a copy of Euclid's "Geometry." Thirty years later, Einstein recalled: "It made me realise that man is capable, through the force of thought alone of achieving .... stability and purity." At 13, he read Kant's "Critique of Pure Reason." At 14, he taught himself integral and differential calculus and analytical geometry from textbooks. Still, it took him two attempts to pass the entrance exams to Zurich Polytechnical School!

After graduation, Einstein settled in Switzerland and got a job as an examiner in the Swiss Patent Office. During working hours he would scribble his ideas down on scraps of paper. Evenings, while wheeling a baby carriage through the streets, he would halt now and then to jot down rows of mathematical symbols.

Out of those obscure symbols came the most explosive ideas of the century. They were the algebraic catalysts that set in motion a reappraisal of every premise and postulate of modern natural science, a physical revolution whose end is still far from sight. In 1905, when he was only 26, Einstein published his jottings in five papers. In the fifth, the shortest paper ("Does The Inertial Of a body Depend On Its Energy Content?") lay the mathematical nuclei of the Atomic Age.

Einstein changed the known aspect of our physical universe, revised the concepts of time-space, and gravitation, provided a fourth dimension, proved the equivalence of matter and energy—and thus opened the door to the Atomic Age. Each article was a masterpiece. They included not only his original Theory of Relativity (an original forerunner to nuclear fission), but concepts that would alter our interpretation of light, energy, motion, the Quantum Theory and the hitherto unexplained photo-electric effect. These epochal papers shocked the scientific world into amazement, admiration and a skepticism that would last for years.

Almost overnight, the Swiss patent clerk became the world's most famous scientist. Universities competed for him, and in 1912 he became a professor at the famed Kaiser Wilhelm Institute in Berlin. In 1915 Einstein expanded his theory into the General Theory of Relativity. He won the Nobel Prize in 1921. Bertrand Russell wrote: "The Theory of Relativity is probably the greatest synthetic achievement of the human intellect up to the present time. It sums up the mathematical and physical labours of more than 2,000 years. Pure geometry, from Pythagoas to Riemann, the dynamics and astronomy of Galileo and Newton, the theory of electromagnetism as it resulted from the researches of Faraday, Maxwell and their successors—all are absorbed, with the necessary modification, in the theories of Einstein."

Einstein was happy in Germany under the Weimar Republic. He supported 100 poor families in Berlin, sailed his boat and played the violin. But when Hitler came, Einstein the Jew was badgered by the Brown Shirts and finally driven into exile! After he left Germany in 1919, Einstein went to France, from where he went to Belgium and later to England. The Institute for Advanced Studies in Princeton, New Jersey (USA.) offered him a life-time professorship which he accepted. He went to Princeton in 1933, where he lived for 22 years till his death on April 18, 1955. He became an American citizen in 1940. Quickly and unwillingly, he became a living legend. The mechanism of his brain was never turned off.

The Institute for advanced Study, Princeton, was founded in 1930 by Louis-Bamberger and his sister, Mrs. Felix Fuld, with a donation of $ 5 million, and it opened in 1933 under the directorship of Abraham Flexner. He was succeeded as director in 1939 by Frank Aydelotte and Robert Opponheimer became director in 1947. The institute has been from its s tart a research centre for eminent scholars. No degrees are awarded, as all members are required to have the highest degrees in their respective fields in order to qualify for the institute."

(To be continued.)

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ಮ||ರಾ|| ಜಿ. ಆರ್. ಜೋಯ್ಸರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್. ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾ ಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ :

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮ|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

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"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

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ಮ|| ರಾ|| ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು, ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

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ನವಜೀವನ :

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦-೭೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ :

"ಮ|| ಜಿ. ಆರ್. ಜೋಯ್ಸರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದನೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರ್ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

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೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೨೦

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ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
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EINSTEIN

(Continued from last issue)

From Princeton in 1939, Einstein wrote his now historic letter to President Roosevelt, suggesting the possibility of nuclear weapons. The bomb would not be Einstein's direct doing, yet his initial discoveries had opened the way. It was an ironic moment. Einstein's deepfelt pacifism had been often expressed, in Germany as in America. But Nazi power had risen fast. Einstein had fled from it, and for six years in Princeton, he had watched it rise. "Nazism represented all that Einstein most hated: violence, military arrogance, the suppression of the individual.

This man of peace, who had fled from Nazism and became a US. citizen, was always emphatic on one point though — political freedom versus totalitarian tyranny. A victim of Nazi persecution—he was frequently called "America's No. I refugee"—he asserted: "As long as I have any choice, I will stay only in a country where political liberty, toleration and equality of all citizens before the law is the rule."

Otto Nathan observes in the very readable volume "Einstein On Peace" that the scientist by nature was an internationalist. In October 1914, in the early days of the First World War, when national feelings were rampant, he signed his first political document appealing for the unity of Europe. Later, he turned his mind to another international concept: he had come to consider a supranational organisation as a prerequisite to the abolition of war. As he said in Geneva in May 1932, "War cannot be humanised, it can only be abolished."

Einstein was both a pacifist and a Zionist (in 1952 he was asked, but refused, to become the President of Israel). He wrote one of the most significant equations in scientific history; E=mc2. A man of singular warmth, he was profoundly interested in the human equation as well and was literally without concern for money. He spurned several opportunities to become rich. When he received the 1921 Nobel Prize for Physics, he gave the entire prize money (approximately Rs. 191,200 to charity. Once for weeks he used as a bookmark a cheque for $ 1,500 (Rs. 7,200) from the Rockefeller Foundation, and then lost the book!

Among laymen, Einstein's mathematical theories remained incomprehensible. Yet everywhere he was greeted with cheers and ticker tape—an absurdity, he said. "Why is it," he asked, "that nobody understands me and everybody likes me". In Arizona, U.S.A. the Hopi Red Indians wished to make him a member of their tribe. Told that he had invented the Theory of Relativity, they cheerfully decided to call him the Great Relative.

On his death on April 18, 1955, at the age of 76, President Eisenhower said; "No other man contributed so much to the vast expansion of 20th century knowledge." Jawaharlal Nehru, in a statement from Bandung, said: "He was truly a seeker after the truth, who would not compromise with evil or untruth. He was a beacon of light in a world where shadows darken and a strength to those who grow weak under the strain and stress of circumstances."

Einstein has become a symbol for many, a monument people have built, a symbol that they need for their own comfort. The real greatness of this American scientist lies in the simple fact that, though in his life he gazed at the star yet he also tried to look at his fellowmen with kindness and compassion.

X.

SRI RAMANUJA

It is eurious that the same star heralded the birth of two brilliant persons who pursued two widely different streams of thought. From the same Vedas Shankara inferred a Nirguna-Brahman, God without attributes, impersonal, ineffable, unimaginable. Ramanuja on the other hand evoked a God who was All-knowing, All-powerful, All-embracing, marvellous, mighty, beatific, good-humoured, generous, kind, forgiving. Shankara advised man to realise God by effacing oneself intellectually. Ramanuja advised man to realise God by loving the world at large, and loving God with the purest of love. Shankara strikes one as brilliant, majestic, heroic. But unfortunately he died too young, at the age of 39. But Ramanuja had a brilliant mind, profound learning, and long years of matured wisdom,—he lived for 120 years, and gave to the world a religious philosophy which is more reasonable and more easily graspable than Shankara's. His religion is not confined to Brahmins like Shankara's or Sri Madhwa's, but is followed by Mudaliars, Naidus, Pillays, Sathanis, and even Panchamas in South India, and is enriching the lives of myriads of devoted families in North India. Philosophy is an explanation of man's origin and man's duty in life. It must be understandable by the learned and the unlearned. It must enable all to live honest, virtuous, useful lives. Also it must not be one cooked up overnight by a Buddha or a Nehru, but must emanate from the accumulated spiritual wisdom of the past. Ramanuja gave the world that.

Ramanuja was born in Sriperumbudur in 1017, studied under Advaitin Yaadava-prakaasha in 1033, went to Srirangam to be presented to Vyshnavite Alavandar in 1042, gave up family life and became a Yati in 1049, left Kancheepuram under Krimikantha Chola's tyranny and came towards Mysore in 1098, converted Jain Ruler Bittideva into Srivaishnavism as Vishnuvardhana, renovated the temples at Melkote and Belur from 1100 to 1116, returned to Srirangam in 1118, and left the world in 1137!

Five of the great temples of South India, Tirupathi, Srirangam, Melkote, Kancheepuram, and Sriperumbudur, as also Belur, stand as monuments to his constructive spirit and radiate his religion. His works, "Vedartha-Sangraha" giving the gist of the Vedas, "Sree Bhashya" on the philosophy of the Brahmasutras, and "Geeta-Bhashya", explanatory of the Bhagavad-Geetha, are literary treasures of everlasting illumination. His life and teachings have been the solace of millions of human beings during these nine centuries and more, and will continue so for innumerable centuries more, while autocracies, bureaucracies, and democracies, come and go, supplanting each other and playing with human lives! That Sree Vaishnavites should celebrate his birthday year by year is only in token of gratitude to their spiritual benefactor, and not for his posthumous edification!

Editor.

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The Rationalist

FOREWORD TO KAUTILYA'S ARTHASASTRA

By Dr. T. G. Siddapparadhya, M.A., Ph.D.
Mysore University.

When Kautilya's "Arthasastra" was first printed in the Government Oriental Library by Mahamahopadhyaya R. Shama Sastry 50 years ago it created a furore. And when he brought it out in English, the so-called "learned world" sat up, and honours were poured on him.

To a generation which, with a smattering of English education, believed that it had reached the height of modern knowledge, a work like that from the dark past 2400 years ago was cause for astonishment, pride, and wonder!

In spite of amazed acknowledgements from European scholars, English-educated Indians generally believed that our ancestors were dormant animals up to 3 or 4 thousand years ago, and then babbled some cradle songs called the Vedas, and then lost themselves in the haze of a confused philosophy!

Kautilya's Arthasastra proved that they knew the Art of Government, of Law, of Defence, Social Welfare, and Public Economy.

Kautilya, who is described as a Dravidian Brahmin, says

ಯೇನ ಶಾಸ್ತ್ರಂಚ ಶಸ್ತ್ರಂಚ ನಂದರಾಜಗತಾಚ ಭೂಃ ।
ಅಮರ್ಷೇಣೋದ್ಧೃತಾನ್ಯಾಶು ತೇನಶಾಸ್ತ್ರಮಿದಂಕೃತಂ ॥
ಸರ್ವಶಾಸ್ತ್ರಾಣ್ಯನುಕ್ರಮ್ಯ ಪ್ರಯೋಗಮುಪಲಭ್ಯಚ ।
ಕೌಟಿಲ್ಯೇನ ನರೇಂದ್ರಾರ್ಥೆ ಶಾಸನಸ್ಯ ವಿಧಿಃಕೃತಃ ॥
ಏವಂ ಶಾಸ್ತ್ರಮಿದಂಯುಕ್ತಂ ಏತಾಭಿಸ್ತಂತ್ರಯುಕ್ತಿತಃ ।
ಅವಾಪ್ತೌ ಪಾಲನೆಚೋಕ್ತಂ ಲೋಕಸ್ಯಾಸ್ಯ ಪರಸ್ಯಚ ॥

येन शास्त्रं च शस्त्रं च नन्दराजगता च भूः ।
अमर्षेणोद्धृतान्याशु तेन शास्त्रमिदं कृतम् ॥
सर्वशास्त्राण्यनुक्रम्य प्रयोगमुपलभ्य च ।
कौटिल्येन नरेन्द्रार्थे शासनस्य विधिः कृतः ॥
एवं शास्त्रमिदं युक्तं एताभिस्तन्त्रयुक्तितः ।
अवाप्तौ पालने चोक्तं लोकस्यास्य परस्य च ॥

"Learned in the Shastras, defeating the valiant Nandas and wresting their kingdom, this book was composed by me as a guide to the new Ruler whom I have raised to power. By faithful adherence to the teachings contained herein prosperity in this world and welfare in the next will both be attained," said this king-maker.

Just as a thousand years later Vidyaranya raised Hukka and Bukka to Vijayanagar Sovereignty, Kautilya wreaked vengeance on the Nandas and placed Asoka's grand-father, Chandragupta, on the throne, and built the Mauryan Empire.

"ಪ್ರಜಾಸುಖೆ ಸುಖಂರಾಜ್ಞಃ ಪ್ರಜಾನಾಂಚ ಹಿತೆ ಹಿತಂ ।
ನಾತ್ಮಪ್ರಿಯಂಹಿತಂ ರಾಜ್ಞಃ ಪ್ರಜಾನಾಂತುಪ್ರಿಯಂಹಿತಂ ॥

'प्रजासुखे सुखं राज्ञः प्रजानां च हिते हितम् ।
नात्मप्रियं हितं राज्ञः प्रजानां तु प्रिये हितम् ॥'

"The king is happy if the people are happy. What is agreeable to them should be agreeable to him. It is not his pleasure, but the people's pleasure, that he should strive for," says this 2400 years old Code.

Viewed from that tenet how backward and primitive are conditions in many a State today, including India! The men in power, ignorant, foolish, perverse, and self-willed, enchain the people by sheer brute force, and want them to enjoy the slavery and laud their enactments!

Neither in India, nor Africa, nor South East Asia, are the Rulers aware of either modern political and economic preceptors like Mill, Marshall, and Taussig, or ancient sagethinkers like Vyshampayana, Bhrigu, Manu, Kautilya and Kamandaka. Catch-

words, and their blind whims, guide their actions, and the ill-fated people have to writhe under their misrule.

This is a discredit to the 20th century, and gives the lie to the enlightenment that it claims.

In the case of India such a state of affairs bespeaks a great decadence in the most ancient and most intellectual of the world's nations.

"Rajaneethi", or the "Art of Government" in India dates not merely from 2400 years ago, but from many thousand years earlier. "Shukraneethi" is more ancient than even the Mahabharata. It is a Ruler's "pocket-companion", and deals with peace and war, and is of everlasting interest. Foreigners are apt to insist, and misguided Indians are apt to believe, that everything in India was borrowed from outside.

For instance they hold that gun-powder was invented by a Fransiscan monk, Berthold Schwarz, in Germany in 1330. An Arabic treatise on Gun-powder written in 1249 is preserved in the Royal Escurial, Spain. That the Arabs received gun-powder from India was made out in a paper read before the French Institute in 1798!

"Shukraneethi," a work 5, 6, or 7000 years old, gives the process of making Gunpowder. The ingredients are all Indian:

ಸುವರ್ಚಿಲವಣಾತ್ಪಂಚ ಪಲಾನಿ ಗಂಧಕಾತ್ ಪಲಂ |
ಅಂತರ್ಧೂಮವಿಪಕ್ವಾರ್ಕ ಸ್ನುಹ್ಯಾಯ್ವಂಗಾರತಃ ಪಲಂ ||
ಶುದ್ಧಾತ್ಸಂಗ್ರಾಹ್ಯಸಂಚೂರ್ಣ್ಯ ಸಂಮೀಲ್ಯ ಪ್ರಪುಟೇದ್ರಸೈಃ |
ಸ್ನುಹ್ಯರ್ಕಾಣಾಂ ರಸೋನಸ್ಯ ಶೋಷಯೇದಾತಪೇನ ಚ ||
ಪಿಷ್ಟ್ವಾ ಶರ್ಕರವಚ್ಚೈತತ್ ಅಗ್ನಿಚೂರ್ಣಂ ಭವೇತ್ಫಲಂ ||

सुवर्चिलवणात्पञ्च पलानि गन्धकात् पलम् ।
अन्तर्धूमविपक्वार्कस्नुह्याय्वङ्गारतः पलम् ॥
शुद्धात्संग्राह्य संचूर्ण्य संमील्य प्रपुटेद्रसैः ।
स्नुह्यर्काणां रसोनस्य शोषयेदातपेन च ॥
पिष्ट्वा शर्करवच्चैतत् अग्निचूर्णं भवेत् खलु ॥

"5 weights of salt-petre, 1 weight of sulphur, 1 weight of charcoal made from arka tree, prepared so that the smoke does not escape; if all this is taken, cleansed with water, powdered, and mixed together, and squeezed with the juices of arka, mandagalli, and garlic, dried in the sun, and then ground like sugar, it is gun-powder!"

With memories of such accomplishment behind us, we of today, too conceited to draw lessons from the past, blindly grope about and make a mess of the Art of Peace, and when enemies are scaling our ramparts, we flutter about like caged birds, babbling platitudes as though we had no book on the Art of War!

At such a juncture, Dr. T. G. Siddapparadhya of the Mysore University is bringing out the world's best book on the Art of Peace and War, Kautilya's "Arthasastra", in Kannada translation for the benefit of 2 crore Kannada population. English translations of the book have been very well received, and the Kannada translation was overdue. Dr. Siddapparadhya's avid learning and industrious mind have filled the gap and enriched Kannada literature, by bringing out this translation of the monumental work. It may be called the Kannada "Book of the year," and the Mysore University which has sponsored the publication should be glad of the accomplishment. Dr. Siddapparadhya himself is entitled to all the approbation which a grateful Kannada public can bestow on him, besides the inherent satisfaction which a scholar gets by pursuing scholarship and propagating it among his fellowmen.

G. R. JOSYER.
Founder-Director,
International Academy of
Sanskrit Research, Mysore.

SRI RAMANUJA

पुण्याम्भोजविकासाय पापध्वान्तक्षयाय च ।
श्रीमानाविरभूद्भूमौ रामानुजदिवाकरः ॥

ಪುಣ್ಯಾಂಭೋಜವಿಕಾಸಾಯ ಪಾಪಧ್ವಾನ್ತಕ್ಷಯಾಯ ಚ ।
ಶ್ರೀಮಾನಾವಿರಭೂದ್ಭೂಮೌ ರಾಮಾನುಜದಿವಾಕರಃ ॥

"Sri Ramanuja came to Earth, like the Sun, to make the lotus of virtue bloom, and the darkness of sin disappear."

Max Muller wrote, "We ought, therefore, to look on Ramanuja as a perfect equal of Shankara, so far as his right of interpreting Badarayana's Sutras according to his opinion is concerned. It is the same here as everywhere in Hindu philosophy. The individual philosopher is but the mouthpiece of tradition, and that tradition goes back, further and further, the more we try to fix it chronologically. While Shankara's system is Advaita, i.e., Absolute Monism, that of Ramanuja has been called Visishta-Advaita, the doctrine of Unity with Attributes, or Monism with a difference i.e., inclusive of the material world."

Annie Besant wrote, "Here a Great Sage has helped us,—one of the Great Ancient Indian writers who have devoted themselves to the teaching of the Higher Spiritual Truths, the Sage Ramanuja. He has dealt with the preliminary stages by which man develops devotion, by which he may gradually prepare himself to be a receptacle of real Love."

Romesh Chandra Dutt wrote, "Ramanuja was the first of this glorious band of modern Hindu Reformers. He lived in Southern India in the eleventh century; he proclaimed the unity of God under the name of Vishnu; and he preached the love of God as the way to salvation. Sectarian opposition compelled him to fly from his own country; and in Mysore he converted the king and the people to his own faith, and established seven hundred monasteries dedicated to the faith of Vishnu!"

Swamy Vivekananda wrote, "Shankara with his great intellect had not, I am afraid, as great a heart; Ramanuja's heart was greater. He felt for the down-trodden, he sympathised with them; He took up the ceremonies, the accretion that had gathered, made them pure so far as could be, and instituted new ceremonies, new methods of worship for the people, who absolutely required these. At the same time he opened the door to the highest spiritual worship from the Brahmin to the Pariah!"

Sri Ramanuja as painted by Raja Ravi Varma in 1904, at Mysore, the disciple pictured behind being G. Ramanuja Iosyer at the age of 13.

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* * *

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* * *

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RS. 15—00

LIGHT AIDS GROWTH

American scientists who have been studying the effects of light on the growth of plants and animals have developed crops that will produce two or more generations in one year and hens that lay more eggs.

For more than 30 years scientists of the U. S. Department of Agriculture have known that length of day, like soil and climate, affects the adaptability of plants to a given area. This law of nature was discovered in 1920 in the course of investigations on the behaviour of Tobacco plants.

At that time it was discovered that plants in the green house flowered readily through the winter. But when spring came they passed into a non-flowering state. Patient studies showed that this was not related to soil and temperature. Trials in which the plants were given eight hours of daylight and 16 hours of darkness brought them into bloom and showed that the day-night cycle is the controlling factor.

This discovery is called photoperiodism. Today it is being studied in many other parts of the world. Scientists in Germany are studying the effect of light on the growing of beets. In japan photoperiodism is applied to the growing of rice, and in Puerto Rico and Hawii, the science is applied to the growing of sugarcane. Experiments are also going on in England, the Netherlands and China.

Artificial lighting of poultry houses to increase egg production during the winter has been a common farm practice for many years. It was believed that the increased laying of eggs was the result of greater feed consumption by fowl during the extra hours of light. It is now known thar something else was provided by the light to stimulate reproduction and egg laying.

Currently being tested in the Unite States is the use of ultra-violet bactericidal lamps in poultry-laying houses. In a number of tests, extending for five years, hens kept away from sunlight in an artificially lighted room and exposed continuously to ultraviolet radiations laid 10 to 19 per cent more eggs than hens kept under the same conditions but without ultraviolet light. Previously the only known effect of ultraviolet light on poultry was the production of vitamin D. The new effect was observed in chickens that obtained ample vitamin D from their diet.

Studies in the United States are being carried on in a specially constructed underground room that is insulated and air-conditioned to provide controlled environment. The entire room is painted with a high-reflecting white paint, with no other reflectors. Light is provided by 106 white flourescent lamps supplemented by incandescent lamps to give a total lighting of approximately 2,000 foot candles.

Knowledge of photoperiodism has permitted plant scientists to introduce crop plants into their proper latitude and to choose varieties for specific localities. They have developed suitable soyabean varieties for growing in many different areas of the United States. They have found that sweet Spanish and Southport Globe onions will not grow in the Southern State because the days are too short to permit the bulbs to mature.

Some varieties of tobacco and coffee respond readily to light intensity. As a result, the shading of tobacco and coffee fields with cloth canopies or slotted sun shields has now become an established practice in certain areas where these varieties are grown.

Greenhouse operators are producing chrysanthemums for market every two weeks by using artificial light and artificial darkness. Some growers control the light so that they can have chrysanthemums in bloom for special national holidays.

Although much less research has been done on light effects on animals, it is known that the absorption of light radiation is very important to the production and fertility of dairy animals.

AUTOMATION

West Germany is probably the only highly industrialised country in the world whose labour unions do not oppose - but even welcome - the advent of automation. But this has not always been so. When automation first began, labour union leaders feared the day might come when the boom ended and unemployment set in. They opposed automation and made grim predictions as jobs began to be eliminated.

Job-elimination is no problem now in West Germamy. The available manpower has been completely used up. An influx of well over a million foreign workers has not changed the picture. The need for more labour is steadily growing.

Up to 1963, automation had wiped out an estimated 310,000 jobs. But since then, the number probably has been more than doubled. Automation has been forging ahead at a steadily increasing pace, particularly during the last two years. But the total number of jobs still open, for which nobody can be found, is continuing to grow. Two years ago it was around 500,333. Then it mounted to more than 600,000 jobs waiting for someone to fill them.

Unemployment, on the other hand, continues to hover around 100,000. In the summer it drops to insignificance. In the winter the figure rises. Many of the unemployed are without work for less than a month. About 80 per cent are laid off for less than six months. Two-thirds of them were 55 years old or older and 36 per cent older than 65 last year. Automation is not likely to have much effect on this category.

But automation also has its drawbacks. For one, it is very costly and requires high capital investment. A job in an automated factory, for example, costs ten times more to create than one in a plant without automation. Moreover, highly trained engineers able to construct and keep in operation the automates are necessary. But engineers in Germany are at a premium. To produce more of them, the revamping of educational methods is now being undertaken. College-trained natural science geared from the outset exclusively to automation is the aim.

Automation, in the opinion of both the employer and the labour union leader, has become a new tool that is creating a higher standard of living and, in the final analysis, producing more jobs than it is eliminating. It is being likened to the advent of the steam engine and of electricity. Both eased man's burdens and though they wiped out old jobs, they created many more new ones with a much shorter working week and very much higher pay..

It is, in fact, but a continuation of the mighty industrial development process that began 200 years ago and is still striving to make the best possible use of nature's forces with the help of constantly improved systematic, scientific methods. Automation is no more an uncontrollable force—as some opponents have claimed—than was electricity or steam or, in fact, any of the other forces developed to serve man. It is evolution.

The speed with which this evolution is moving ahead is as yet difficult to measure. Some industrial experts have predicted that the push-button world will become a reality in less than 20 years. Others say it is still a long way off. Essentially it is more a problem of high costs than one of technology.

The electronic computer is already fast becoming the brain of industry. One in every three used in Western Europe is at

(*Continued on page 6.*)

The Rationalist

FOOD ENOUGH FOR 933,000 MILLIONS!

Soviet Academician Nikolai Zhnvoronkov is of the opinion that agriculture on land can ensure adequate food supplies for the people, even when their number will have increased hundred folds!

"In principle, all the substances contained in a plant can be used as food, if not for animals, then for fungi and bacteria which in their turn can be converted into foodstuffs."

The global population in 1964 was 3·3 billions and the annual increase in population is about 65 millions.

The total output of photosynthesis of green plants, Zhnvoronov believes, exeeeds tens and hundred of times the amounts needed for feeding the growing population.

Soviet scienists-biologists, chemists, economists and statisticians are of the opinion that it is not the size of the population that should be made to adapt to the economy, but, on the contrary, the production level should be increased in accordance with the growth of the population. "This is quite possible", they claim.

Confirming John Bernal's tentative data, Soviet specialists have calculated that the present sown area can be increased sevenfold. Professor Mikhail Sokolov of Moscow University, who arrived at this conclusion, believes that with the help of scientific achievements already at hand, mankind can increase the output of agricultural products in the world, approximately 20 times more.

According to the estimates given by Doctor of Technical Sciences, Konstantin Malin, based on an analysis of the resources of solar energy, food for 134,000,000,000 people can be obtained from the area under cultivation now and if all potentialities for crop production are used, 933,000,000,000 people can be easily fed.

If one bears in mind that about 140 per cent more solar energy falls upon seas and ocean than on dry ground, it can be calculated, Malin emphasizes, that food resources are adequate for several trillion people.

At the same time, there is a possibility of creating "tasty, ideally nutritive food, free from harmful admixtures (which are even found in natural food), through the artificial synthesis of its components". This solves the problem of crop areas.

Soviet scientists are going to submit a more detailed summary of ideas and calculations concerning the food resources of the Earth to the participants of the International Conference on Density of population, to be held in Belgrade in August. They have prepared 42 reports.

Tass.

* * *

Meanwhile we see Indian planners beating their breasts about "over-population"! Ed.

ಯಜುರುಪಾಕರ್ಮ	೦–೨೫.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೨೫.
ಭಗವದಾರಾಧನೆ	೦–೪೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	1–25.
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NORTH VIETNAM SAYS

From 1950 to 1954 the United States spent 2,600 million dollars on aid to the French colonialists.

Within 6 years 1954-1960 United States expenditure in connection with its intervention in South Vietnam exceeded 2,000 million dollars.

From 1961-1964 the figure increased to 2,400 million dollars in three years' time.

The United States sent the following military personnel to South Vietnam:

In 1954 — 200 men
In 1961 — 3,500 men

By March 1965 the number exceeded 35,000 men, with 20 Generals in command.

The United States supplied South Vietnam with the following weapons and military equipment:

2,000 aircraft, including B-57, F-100, F-101 and F-105 jet planes including U-2 reconnaissance planes.

More than 800 warships.

The United States has built in South Vietnam 16 airports and 11 millitary ports.

From December 1961 to June 1964 McNamara and Dean Rusk presided over 14 meetings in Honolulu at which the question of intensifying the United States aggressive war in Vietnam was discussed.

In February 1962 they set up a United States miltary command in South Vietnam.

In August 1964 they formed the American-Vietnamese joint command.

More than 105,000 terrorist operations were carried out by United States from 1962 to 1964.

In the past ten years tens of thousands of people were killed, more than half a million were imprisoned and tortured, toxic chemicals were used hundreds of times, affecting the lives of tens of thousands of people and destroying thousands of acres of rice and other crops.

The United States used the following to exterminate the people of North Vietnam.

Napalm bombs, rockets and flame throwers;

Splinter bombs, phosphorus bombs and shells;

"Bloodhounds" missiles;

Toxic chemical, including 2·4-D, 2·4,52T, white arsenic, and others.

From August 5, 1964 the United States and its agents sent aircraft and warships 31 times to bomb and shell North Vietnam.

* * *

And yet why does not North-Vietnam mind its own business? Why does it interfere with South-Vietnam? How much help has North-Vietnam received from others, and how many attacks has it made on South Vietnam? Ed.

HISTORY OF MYSORE AND YADAVA DYNASTY

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(*Continued from page 3.*)

work in West Germany—a total of 1,200 out of 3,600. By 1970, the Federal Republic expects to be using 7,000 of them. As more of them come into use, their construction becomes more complicated. While those set up a few years ago were still measuring microseconds (or millionths of a second), machines now being used in West Germany are calculating in nanoseconds (thousand-millionths). Meanwhile computers are in the drawing board stage which will soon be figuring out problems at the rate of picoseconds (trillionths).

Vast sums are being spent on computers whose cost is steadily mounting. But the demand for highspread printers, magnetic-tape drives automated teletype machines and much other similar equipment on the hand, has meanwhile grown so swiftly that the volume of money in these and other accessories may one day exceed the sums spent to-day on the computer itself.

Similarly, automated machine-tools are using more and more tape, programmed with digital signals that guide intricate, close-tolerance cutting and drilling work. A large number of these machines has already been set up in West Germany. In another five years it is estimated that about half of all machine-tools in operation in the country will be of this variety.

But what about the worker? Does the advent of automation mean that workers will be shifted around from one job to another? For many, this will be the case. But the younger ones will be retrained while a new generation of automate machines and button-pushers is reared in the nation's schools. But there are other aspects. The infant business of constructing, selling, renting out, servicing, and using computers already provides a livelihood for a great many people.

Meanwhile the working week is continuing to shrink, food is becoming better and more plentiful, housing is improving, people are dressing better, and taking longer vacations. Many have a radio television, a refrigerator and a washing machine while every fifth citizen owns a car. More money is being saved in banks by more people than ever before. In past generations only a fraction of the population was able to profit from the fruits of an economic boom. To-day there is hardly a German whose standard of living is not higher than it was before the war.

This does not, of course, mean that everyone is satisfied. But the contrary. The dissatisfaction today is not that of former generations when capital and labour were virtually at war with one another. The employer is no longer being envied for the house he owns, the car he rides or the vocation he takes abroad. All that today is accessible to most of the workers.

For the employer, automation has become a windfall. Labour is one of the biggest items in every plant. Eliminating jobs has resulted in the saving substantial costs. The profit margin has expanded immensely. Perhaps this is the explanation for the astonishing rate at which millionaires are now being turned out in West Germany. A record 10,000 are estimated to have accumulated.

(*To be continued.*)

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RS. 15—00

GROWTH

It has now been scientifically established that girls "grow up" two to two and a half years earlier than boys.

An analysis of their examination of 642 boys and 664 girls aged from eight and a half to 17 at schools in the London district is given in the British Journal of Social Medicine by three investigators.

They say that at an age varying from ten and three quarters to 11 and three quarters, the growth of girls is more noticeable than that of boys. Two and a half years later, the boys have the advantage.

At 17, boys are bigger in the main dimensions of the body except in pelvic, shoulder and face widths.

MALAYA

Before the age of 12, girls are on the average more "long-headed" than boys, but after that age they become more "broad-headed."

Warning that the terrorist campaign in Malaya may be the prelude to Communist invasion of the peninsula is given by Sir George Maxwell, former Chief Secretary to the Federation Government.

Deploring use of the term "bandit" in reference to the terrorists Sir George, in a letter to the London press, declares that Communist guerilla bands under Russian-trained Chinese leaders are the vanguard of a possible invasion preparing the ground for future operations and causing the preliminary disruption of business and administration.

Documents captured by the British authorities have, he says, proved conclusively that preparations for the present terror campaign began soon after the surrender of Japan. The Government now admits that the trouble has reached dangerous proportions "although", says Sir George, "we are only seeing the beginning of it."

RATTLES, TOPS, AND INSECTS

"Bugs are my bread-and butter, but rattles, tops and jack-in-the-boxes, are my real contribution to science," said Dr. Harry B Weiss, one of the four leading entomologists of America, chief of New Jersey's Division of Plant Industry who, for years, was editor of the journal of the New York Entomological Society.

"I get rattled at the sight of rattles," went on the 67 year old doctor, who acquired his first rattle 30 years ago and now has a collection valued unofficially at $20,000 which is wanted by half a dozen museums, the New York Public Library and Yale University.

"I have proved that from earliest times the rattle was considered a sacred object," he said, adding that rattles were found in the temples of Pompei. "It is the earliest of musical instruments, with a sexual meaning. Castanets, the musical gourd and the like, are the sexier over-tones of a rhumba band. African tribes have had them for centuries to drive away evil spirits with their noise making.

Through reading up on quack doctors of the 16th century, Dr. Weiss became attracted by the jack in the box. Of these, he said: "They have a psychological meaning. Of the original modes only a few stray examples managed to survive. In the 16th century—when there were no psychiatrists—the jack in the box was used as a means of removing the groundless fears of a child. It was often recommended by the quack doctor to prepare the youngster for the unexpected in life. Hobgoblins, enemies of the state, models of wild animals in the forest were stuffed into crude boxes and then snapped open under a poor

kid's nose. In this way he learned to anticipate the worst. Now if we could only find a way to stuff an H bomb...."

The spinning top, said Dr. Weiss, is the world's most primitive therapy. In the Arctic wastes, for example, the Eskimo uses a crude top made from a whale bone to keep him from going berserk during the long, dark, meaningless winter days.

They have a game. It consists of spinning the top on a smooth cake of ice. The object of the game is to run around an igloo and get back to the top before it stops spinning.

"Through the centuries," he added, "the toy-makers discovered the hypnotic element in top-spinning. The American Indian, after a rough night of scalping the opposition, would settle down to a quiet day of spinning bright coloured tops made of clay. Later a hole was punctured in the top's side to make a gentle humming sound.

"It soothed eye, ear and mind," said Dr. Weiss. Long before the top of the Western civilisation, with its string, the ancient toy was kept going by using a whip, or just getting down on the knees and blowing on the top. It was a very relaxing business. Today, blowing your top means just the opposite!"

Dr. Weiss has written 1,500 publications on insect problems and the Museum of the City of New York would like him to move his rare collection of insects to the comparative safety of its halls. He says that what human beings do to insects is more intriguing than what insects do to human beings. For example:

Some American farmers swallow lice to cure jaundice. Heads of small flies are sometimes applied to bald spots. The Indians of Jamaica drunk the ashes of a cockroach as a physic.

A tribe in India has used ointment made from male crickets to rub on bad tempered individuals.

Greeks have swallowed four house flies mixed with rosin and honey to cure stomach pains.

"And," says the doctor, "I have some data from behind the Iron Curtain. Peasants in Czechoslavakia are cooking bees with barley and corn to stop the jitters!"

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Just before the battle of Dunbar Oliver Cromwell made this plea to his men which deserves to be written over the portals of every church, every school, every courthouse and every legislative body; "I beseech ye in the bowels of Christ think that ye may be mistaken."

ZERO

"Manners are like the zero in arithmetic: they may not be much in themselves, but they are capable of adding a great deal to the value of everything else."

THE TEACHER

"A university teacher whom I knew often managed to develop in his students intellectual interests of which otherwise they would never have believed themselves capable.

In one test, his first question was: "Which of the required readings in this course did you find least interesting?"

Then, after members of the class had had ten minutes in which to expatiate on what was certainly to many a congenial topic, he posed the second question: "To what defect in yourself do you attribute this lack of interest?"

HAPPINESS

"Someone has said that if it requires a person or object to make you happy, you don't know what happiness is. But if you can stand alone in the midst of any hard situation, doing a required or routine task with love and peace in your heart, you know something about happiness."

TRAINING

"Thanks to my childhood, I was very disciplined by the time I grew up. I remember the method by which a nurse taught me to sew, when I was only six. After I had darned a sock, she would take the scissors and cut all I had done, telling me to try again. This was very discouraging, but it was good training.

At school in France, my teacher would read aloud old French sonnets, requiring that I recite them after one reading. When people had asked how I was able to get through some of the very bad periods in my later life, I have been able to tell them honestly that, because of all this early discipline, I inevitably grew into a really tough person." ELEANOR ROOSEVELT.

WAR COURTESY

During the war with the Maoris, a Maori chieftain noticed one day that the English firing decreased considerably; he dispatched a messenger carrying a white flag to the English line to enquire why they were so slow. The Commander told the truth: "We are running out the ammunition." When the Maori chieftain learned of this deplorable situation, he sent his messenger back to the English with the information that they might borrow some ammunition from him so that the fighting might be resumed along the old lines!

* * *

Would Pakistan do that? Ed.

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The Manager,
"Rationalist", Mysore.

BRAIN CELLS

The human brain is composed of some 16,000,000,000 tiny and elusive cells. To study the behaviour of these cells, scientists have had to use small bits of dead human brain tissue or that of laboratory animals with similar cellular structure. But in the tissue culture laboratory of the Texas University School of Medicine at Galveston, Dr. C. M. Pomerat cytologist (authority on cellular science), has perfected a new method for investigating the action of live human brain cells. For the first time in Medical history, human brain cells are being grown in test tubes, magnified under a powerful camera lens, and projected on a motion-picture screen for study.

Small slivers of tissues from brain tumour just excised by prefrontal lobotomy (destruction of the frontal lobe of the brain), it adds, are rushed to Pomerat's laboratory. These are placed in a perfusion chamber, a glass tray equipped with small thread-like tubes. Through one of these tubes, the cells are fed a nourishing meal of human serum. salt solution, and chicken embryo extract. Later, the live brain cells are fed some of the compounds known to effect the brain, such as cobra venom, curare, alcohol, or anti-epilepsy drugs.

Using a magnifying lens that brings the cells up to as much as 100,000 their normal size, a motion picture camera, and a time-lapse apparatus, Pomerat projects the "pictures" on a screen and studies the millions of tiny pumps at work in the brain.

Like an enormous snowflake, a cell appears with a regular "breathing" action.

Tiny tendrils reach out from one cell to another, hook up, and start a pulling action of tremendous power, "scavenger" cells, as Pomerat calls them, move about the screen, cleaning up "debris". Then through the perfusion chamber, a solution of one of the compounds is introduced. The brain cells seem to explode into mushrooms of flame. Tendrils shoot out in all directions. Yet the rhythmic action of the living cells continues. "This is just another attempt to get the answers (to brain cell action) more quickly," said Pomerat modestly." "The possibilities are infinite."

SIR ARTHUR MOORE'S BET

The desire to have a flutter seems universal and ineradicable, and though in most countries, there is legislation to restrict gambling, and debts incurred by betting on games and sports are not legally recoverable, there is no means of stopping gambling in private and some form of gambling in public has usually to be permitted, writes Sir Arthur Moore, discussing the ethics of betting in Hindustan Times, and he relates the following:

In November 1945, I betted Sir Archibald Rowlands, the then Finance Member of the Government of India a hundred gold sovereigns (not, mark you, a hundred pounds) that there will be a World Federal Government in existence by November, 1965 Our witness is Sir Maurice Gwyer, who was present on the occasion when we dined together. That, you may say is a singularly safe bet for both Sir Archibald and myself, as the chances are that we shall not both survive to see 1965, considering our present ages: but I have pleasure in recording my opinion, and if anyone who holds a contrary view strongly enough wishes to open book with me, I am prepared to consider the matter.

Churches and charities, by the way, have generally held that lotteries and raffles

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AUTOMATION

(Continued from last issue)

Meanwhile, practically every branch of industry, business and profession is seeking ways and means of using automation. Even languages are being taught with the aid of automats, tape-recorders, headphones and computers. Within a couple of months foreigners who never knew a word of German are able to speak and understand the language. This new system is of particular value in schooling foreign students and workers. Automated instruction has become a reality.

Even the citizen who writes a letter writes the number to which it is to be sent. The number reveals the location. It is automatically read by an electro-optical scanner and then automatically deposited in the right bin. Nearly 30,000 letters per hour are sorted out in this way by this kind of automated machinery.

Automation or rather, the computer, has hit one category of employee particularly hard—the plant manager. Executives with many years of valuable experience and still far too young to be retired, are finding their skills and knowledge taken over by the electronic computer. The impact on management has been formidable.

Probably the most controversial feature of automation is the leisure time it creates. Shorter working weeks, longer vacations, more holidays, etc., are bringing workers face to face with the problem of what to do with all the free time now at their disposal. This would seem to be a problem for sociologists to solve.

There is no lack of grim opponents of automation who point out that once a job has been eliminated it is gone for good, not just for the man who lost it but for everyone else who follows him. They warn that before long, a handful of workers and batteries of machines they supervise will be able to turn out more than enough of practically everything for everyone. This, they say, must result in tremendous redundancy.

The question some sociologists are asking is: Has the game already been lost? Are machines, not men, setting the pace? Are they running out of control? West Germany's industrial captains and labour union leaders do not believe so. They are convinced that as new problems are created, ways and means of solving them will be found. They are not losing their equanimity—at least not yet.

---

justifiable if a good cause benefits, and this not because a good end justifies bad means, but because the means in this case are only bad when the money spent is diverted from its proper use and is not spare cash—and therefore capital, which may be suitably invested in heavenly shares!

* * *

Sir Arthur Moore was Editor of the Statesman". He has lost his bet! Ed.

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Acharya V. P. Limaye, Opp. Gokhale Hall, Lakshmi Road, Poona 2:

Recently I chanced to go over the first two vols. of "Shringara Prakasha" of Bhojaraja containing 14 Prakashas for quotations from Bhartrihari's "Vakya-padeeya" which we are editing for the University of Poona. When will we get the remaining 22 Prakashas in print? Will you let us know the progress of the work? I think this is published for the first time.

Yours truly,
V. P. Limaye.

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RS. 15—00

NUCLEAR ENERGY IN 1980

By Dr. T. Glenn Seaborg, Chairman, U. S. Atomic Energy Commission.

Let's go on a visit to 1980, which is more or less the midpoint between now and the turn of the century.

With the increasing prominence of the atom for electric power, and with the demonstrated safety of nuclear operation, there will be increasing use of atomic power plants in association with operations other than the generation of electricity. The primary example of this for 1980 is in desalting of sea water or brackish water to produce potable water plus electricity.

I think we will find that by 1980 the international co-operation initiated by President Johnson in 1964 will have played a prominent role in the development and acceptance of nuclear power for this dual purpose.

If the nuclear desalting programme expands as it should, by 1980 we will begin to see nuclear desalting plants contributing significantly to water supplies for urban domestic and industrial use. Because of the competitive cost of water produced by large nuclear desalting plants, we will see a tremendous industrial and social growth where growth was previously limited by inadequate water supplies.

Another use for nuclear energy will be to supply electricity and heat for facilities and equipment at remote locations.

The undersea use of reactors points the way toward eventual exploration and exploitation of the world's oceans on a scale we can now only dimly foresee. Nuclear-powered bathyscaphes for extended exploration and later permanent exploration stations operating with nuclear power will be key steps toward our conquest of the mineral and potential food resources of the sea.

Many compact reactor concepts in use by 1980 probably will not be recognisable by today's power plant engineers. Nuclear power for naval and maritime ship propulsion will be commonplace by 1980. All new ships larger than destroyers should be nuclear powered. By 1980, nuclear power will be combined with automation for ships and cargo handling. The big jump into maritime nuclear power following the demonstration runs of the U.S. Nuclear Ship Savannah will have proved that nuclear powered freighters and tankers can haul cargo at high sustained speeds over long distances at reduced per-ton operating costs.

Nuclear power has been in space since 1961, and it is in this endless vacuum that one of the most significant advantages of the atom will be seen. There is no comparable source of power capable of operating for months on end without regard to darkness, or orientation to the sun, or extreme temperature changes, or high levels of cosmic radiation.

In addition to the isotopic-powered units powering a world-wide network of weather and communication satellites, nuclear reactors will have been fully integrated into the U.S. space programme by 1980. Medium power units will be powering equipment in some interplanetary exploration vehicles and some space-roving research laboratories But the most dramatic uses for nuclear power in space in 1980 will be in the manned lunar exploration and manned satellite programmes.

As our space units advance in their sophistication and we demonstrate their reliability, it is reasonable to expect that by 1980 reactor units will be supplying

large blocks of power to large manned satellites and electric propulsion units for solar system exploration.

In their pervasive effects on medicine, agriculture and industry in general, radioisotopes have alrady done much to change the complexion of our lives, and these applications are sure to become much more widespread in the next two decades,

I would expect that we shall by then have seen major industries, such as the radiation preservation of foods and the radiation manufacture of chemicals and plastics, well established on the basis of radioisotope and machine sources of radiation.

The programme for determining the feasibility of controlling the thermo-nuclear reaction in such a way as to generate electrical power should have made substantial progress. We would also expect to see by 1980 a number of substantial achievements in the use of nuclear explosives for crushing ore bodies and increasing the production of oil and gas fields, and for developing and conserving water resources. By that time we may have witnessed successful large-scale nuclear excavation projects, the digging of canals and harbours and the construction of roadways across mountain ranges!

This is the broad range of achievements in the field of nuclear energy that I confidently expect to see in being by the year 1980. Perhaps the most impressive changes of all will be those that we cannot now foresee by any stretch of the imagination.

We are all aware that the past decade or two has seen tremendous expansion in scientific research and development of nuclear energy. So far, the burden of this effort has been borne to a great extent by the Federal Government.

The time is rapidly approaching when a large share of this nuclear research and development effort must be borne by the business community. I believe that nuclear industry will have assumed a large share of research and development by 1980.

Glenn T. Seaborg.

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The Rationalist

INDIA

200 Million Years Ago.

The world atlas shows that the coastlines of some continents fit remarkably well together. Particularly those of Africa and South America look as if they had once been joined but later torn apart!

About 30 years ago, German geographer and traveller Alfred Wegener lent a scientific basis to this surmise. He compiled the famous Wegener theory that all parts of the Earth formed a single continental unit some 300 million years ago. He named this the "Pangaen". (Greek for All-Earth). The rest of the world was under ocean waters.

Pangaen then dissolved into various sections, drifting apart from and forming the continents of today. Like ships, they moved on heavy substrata of the Earth's crust which had a low silicious content. This "continental drift," as it is known by experts, is still taking place today!

Wegener assumed that North America was slipping away from Europe at the rate of 30 centimetres a year. Greenland, he calculated, was wandering much faster away from the European continent, 30 metres a year. Those claims created a great deal of excitement at the time.

But after Wegener's death, discussion abated in the face of numerous scientific arguments. Today, new research work has produced substantial proof of the correctness of the German geographer's argument, as is noted by Professor H. G. Wunderlich of the Geological Paleontological Institute of Goettingen University (Federal Republic of Germany)

However, Wegener's theory must concede a few changes. The main one being that continents are drifting much more slowly than he believed, namely a mere few millimetres a year, although they mount up in the course of millions of centuries.

It is found out that the Earth's magnetic poles, and with them the geographical poles, wandered the Earth's surface very extensively in olden days. Continents—the poles' carriers—also wandered.

Glacial traces dating back 250 million years have been found in southern continents, notably in India. These traces of an Ice Age cannot be reconciled with the modern state of continents. The palaeoclimatic world atlas shows a warm northern hemisphere of the globe and an ice age around the Equator of today.

A climate distribution of this nature is improbable, according to Professor Wunderlich. A better explanation is the assumption that the southern continents including India, lay at the South Pole region at that time, and since then have drifted to their present positions. In those days—more than quarter of one million years ago—the Mediterranean Sea was wide open to the East, linked to the Indian Ocean.

The Arabian peninsula and the Red Sea clung to the Eastern side of Africa and, only after a lengthy northerly drift, attached itself to the Middle East, closing the link between the Mediterranean and Indian Oceans. Paleologists call this ancient gigantic Mediterranean "Thetys."

India lay near the South continental mass. The Indian peninsula, rightly called a sub-continent, undertook a long northern journey to finally settle in its present

END OF LUXURY

Uner the gavel of an auctioneer two luxurious broad guage saloons of the Nizam were sold recently to a scrap dealer of Charminar for a sum of Rs. 10,000.

This sale consigns to the dust heap the last feudal relic of 21 strong luxury railway coaches belonging to the Nizam.

These two sturdy British saloons, which then cost Rs. 47,000 and were specially manufactured for Mahoob Ali Pasha, father of the presnt Nizam, had all creature comforts—a double velvet bed with rhythmic spring action, crimson tapestry for window curtains, smooth double-spring leather upholstery, a lounge, a drawing room, a study room and a dining hall with an English oak table.

Care was taken to minimise noise by heavily cushioning the saloon base. The toilet, with a comfortable bath basin, was another luxury.

The ravages of time fell heavily on the exterior of this palace on wheels, the interior remaining singularly intact.

British businessmen had their own method of sales talk at a time when the sun never set on the British Empire. "The shrewd business firms employed well-placed-dignitories who threw subtle and discreet hints at pompous official gatherings and lavish parties given by the Nizam and crown representative. Ten more saloons were added to the string of coaches by the present Nizam: the latest addition was in 1926!

Once only did Mahaboob Ali Pasha travel by the Saloon (a special train) to Delhi when he attended the Durbar in 1911.

The seventh Nizam (1913-1947) travelled on four occasions to a ceremonial meet. In the 21-saloon special train travelled the Nizam, his wives and begums, personal staff and the big retinue of attendants.

After the Police Action, when the personal property of the Nizam was computed in 1950, the record showed that the rent for keeping the saloons at the railway sidings was paid from the personal estate of the Nizam (Sarf-e-khas).

The Sarf-e-khas committee which administered the private estate of the Nizam decided to dispose of the saloons which were costing the estate a tidy sum due to the enhanced rental charges of the railways. No more were they used because the Nizam never stirred out of the city. S. N. S.

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position and assume its present climate in Asia. Arabia and India were, therefore late additions to Asia.

What causes continents to drift? Wegener wrote that the forces which cause parts of the Earth to shift are the same as which produce folding rock mountain ranges. Tectonic processes (rising and sinking of the Earth's surface in particular places) must, therefore, be the cause.

According to Wunderlich, the modern theories on mountain formation are based entirely on convectional currents below the Earth's crust. Even Wegener mentioned convectional currents (water carrying the heat with it) as a possible cause of continental drift.

Local heat-inducing elements (chemical reactions and nuclear processes) also produce convectional currents in the Earth's interior, which have continental proportions. Continents flow along these currents. Where two currents converge, the Earth's surface above folds, and "folding mountains" are a consequence. Where two currents diverge continents are torn apart. Rupture zones show volcanic action.

Assuming that the old and new worlds are drifting apart at equal pace, it is fully possible that the two continents could put 4,000 kilometres between each other in 200 million years!

GITA GOVINDA

Music in India, unlike as in the West, has become synthesised with religion, particularly in its bakthi or devotion aspect,—indeed Sri Thyagayya asks us in his well-known Dhanyasi Kriti "Where is music without bakthi?" —and secondly music has transcended all barriers of caste, creeds, script or province.

Typical of both the features has been "Gita Govinda," Jayadeva's immortal lyric, an exquisite rhapsody of but 24 stanzas in pure, mellifluous Sanskrit. The poem has in many ways been unique. Its author lived in a far off village in Orissa in comparative obscurity; yet such has been the intrinsic worth of the composition that it has been for several centuries the favourite hymn of millions of our people throughout the length and breadth of our country; and in the good old days, there was hardly a Brahmin household in South India whose womenfolk did not begin the day's routine with the song "Pralayapa yothi" in Sourashtra raga. Even now Geetha Govinda is the only poem celebrated in song and dance in the annual Radha Kalyanam festvities in Tamil Nad.

The theme of the work is love of Radha and Krishna; and its imagery might strike a superficial reader as erotic and profane; still it has been the origin and mainstay of the most prominent religious cult and revival of our times, inaugurated by Sri Chaitanya in Bengal. Its musical and spiritual ramifications have spread far and wide, inspiring the saint as well as the soldier like Chaitanya and Rana Kumbha, the poet as well as the politician like Vidyapathi and Pratapa Rudra. Owing, however, to a colossal misunderstanding of the esoteric import of the verses, Gita Govinda has become a forgotten work in North India, its place of origin, but we in South India have preserved it intact notwithstanding the passage of several centuries; and the Ashtapadies occupy even today an honoured place in our musical repertoire and what is perhaps more praiseworthy, in our agamic traditions and rituals. For instance in the Guruvayur temple in Malabar, one Ashtapadi has to be sung each day before the Maha neivedyam and musicians and drummers enjoy special emoluments for the service.

Jayadeva appears to have flourished in the 11th century in a village near the Puri temple, and his poem was in point of time certainly anterior to Sangita Ratnakara. Gita Govinda has shared with Kshetragna's padams the privilege of having been listened to and approved by the Lord himself; and there are at least three traditional accounts of the Supreme Being having been moved by the verses. When Jayadeva was composing the 19th verse, he fancied that the idea therein—"Smara Garala Gandanam—Mama Sirasi Mandanam—Devi pada pallavam"—of the Lord pleading with Radha to lay her soft foot on his head, was something too sacrilegious and abandoning it, went out for a while for his oil bath. While so, Sri Krishna himself appeared in the guise of Jayadeva with oil dripping on his head, before his wife Padmavathi, got the manuscripts from her and wrote down a few lines therein and disappeared. Jayadeva (real) came back after his oil bath and on looking into the manuscript was astounded to find that what he had regarded as profane was not so to the Lord who had written out in the manuscript what exactly he had conceived. In praise of Padmavathi who had the unique fortune of seeing the Lord, Jayadeva has associated her name in the concluding portion of the stanza "Jayathi Padmavathi".

(To be continued.)

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GITA GOVINDA

(Continued from last issue)

On another occasion the author was able to bring back to life his wife, who had died suddenly on hearing a false report about his death, by singing this very Ashtapadi. The third incident concerns a weaver girl who used to recite the verse "Dheera Samire" which she learnt from a street singer. Every time she wove her silk threads, the Lord, it is said, would appear before her as a baby and dance to the music, jumping about hither and thither and cutting up the silk threads all the while. Nonetheless she was able to find ready purchasers for her apparently unusable wares, because the material had exercised a particular fascination over the buyers.

Gita Govinda has been amongst our most popular musical and religious works and its votaries have been numberless in all ages. The composition is still kept intact in its original purity; and there has been nothing like a northern or a southern recession. But the tune and melody in which the 24 pieces would have been sung by Jayadeva and his contemporaries have all been forgotten. At any rate, they could not be identical with the sampradaya in South India where the verses have been set to the various Karnatac ragas like Sourashtra, Sankarabharana, Kambhodi etc. which perhaps was the next best alrernative to the lack of the original tunes.

It is, however, up to those interested in preserving the musical heritage of our nation to re-discover and recapture the original melodies of the poem which had transformed a mere soldier Kumbha Rana into a musician who came to write a treatise on the music of Gita Govinda and had also built a huge temple, which gave spiritual light to Meera Bai as well as to millions of our people, literally from the Prince to the peasant, for several centuries now, and which has been accorded a privilege and a significance vouchsafed to but a few of our epics and musical compositions. The same spirit and enthusism which have enabled us to renovate holy Somnath ought also to inspire us to rehabilitate our long lost treasures of music forms and tunes. Our All India Radio organisations are eminently fitted to carry out this task both by reason of their immense resources and the facilities they enjoy in North India in regard to undertakings of this kind; and public bodies like the Madras Academy and the sister institutions in North India have special duty to perform in this regard.

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"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆನಂರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇನೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦-೭೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮ|| ಜಿ. ಆರ್. ಜೋಯ್ಸರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದನೆಂದೆ ಮಗಿಯುವವರರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೨೦

ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ.

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ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
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Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

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BENGAL LAMPS

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RS. 15—00

INDIA AND CHINA

China has over the centuries been indebted to India for her religion. Buddhism, and for many indelible cultural influences. It would, therefore, be meet to have a bird's eye view of the cultural collaboration between these two great segments of humanity.

The early impressions Buddhism made on the Chinese mind have been ascribed to the ascetic life led by the Buddhist missionaries. Indeed, great contemporary Chinese writers like Mou-tseu and Tao-ngan referred to Buddhism as a great religion.

Buddhism also received official State patronage and Emperors Wu (265-290 A.D.) and Min (313-316 A.D.) of Tsin dynasty and Emperors Yuan-ti (317-322 A.D.) and Ming-ti (322-325 A.D.) of Sung dynasty showed their sympathetic leanings by building monasteries.

King She-hu of Wel dynasty went so far as to promulgate an edict: "When a thing is found perfect and faultless why should they still stick to the custom of the ancient dynasties? My people are barbarians. I grant them the privilege to worship Buddha and adopt the Buddhist faith if they like to do so."

In course of time, Buddhism was so deeply absorbed in the cross-currents of Chinese culture that it developed an indigenous flavour. Hui-yuan contributed a lot in this respect and founded the "school of White Lotus" (polien shu) also known as the Lushan school.

A certain section of Buddhists in India incorporated many Hindu gods in this faith and thus originated the schools of Mahayana (great Vehicle). The contemplative aspect of Mahayana was propagated in China by a legendary Indian teacher, Bodhidharma.

Buddhism greatly prospered under the Tang rulers, in spite of vehement opposition from the literate classes. The historic pilgrimages of Fa-hien and Hiuenatsang further cemented Indo-Chinese relations.

After a brief but flourishing career, Buddhism entered a declining phase when it adopted mysticism, a highly individualistic attitude towards religion. This sort of Buddhism was easily assimilated in the contemporary Hindu society.

Kublai Khan's grandiose idea of giving one religion to his subjects resuscitated Lamaistic Buddhism for the time being, but after his death Buddhism was shorn of its majesty.

Buddhism alone did not migrate to China; it carried in its wake Indian culture, philosophy and legend; art, astronomy, mathematics, medicine and music had a profound effect on Chinese life.

The Chinese annalists relate that the ornamentation of the grottos was superb. Prof. Pelliot has taken pains to identify the names of three indian painters—Sakyabuddha, Buddhakirti and Kumarbodhi—whose paintings still adorn many a monastery.

The sculpturai art of Yunhuang at its best "shows a progressive Chinese adaptation of Gandhara, Gupta and Iranian models....

In the sculptures of the Pelliot collection, this Indian Gupta type is apparent.

Of the Indian sculptors who achieved fame in China, Ani-ko is singularly well-known. He was not only the greatest master of his time but handed down traditions for posterity to follow.

Chinese painting was equally profoundly affected. During the Wei regime Indian artists, sculptors and painters, prospered and won much esteem. Chinese aesthetic tradition is more or less akin to Indian aesthetic tradition.

Sietto is reputed to have enunciated six great principles of painting closely resembling, or probably based on, shadanga, or the six essentials of painting described in Indian literature—form, proportion, idea, finish, con-

formity with the object, and distribution of colour.

The pagoda-type temples with superimposed storeys are believed to be India's contribution. There are reasons to believe that, since a special type of architecture in the Song period was known as the Indian style as distinguished from the Tang style of architecture.

The super-imposed series of roofs, golden pinnacles, carved pillars and projecting caves in Chinese temples eloquently testify to the prodigious Indian influence.

Along with Buddhism, Indian music migrated to Chinavia Kuchar. These Indo-Kuchean musicians had such consummate skill that they could almost instantly reproduce an air they heard.

Chinese music recognises seven degrees in the gamut which is clearly evidence of Indian influence.

Many authoritative Indian treatises on medicine were translated into Chinese by the Buddhist monks. Dr. P. C. Bagchi, in his book "India and China," remarks: "Hindu medical books were widely known...Fragments of original texts on Ayurveda as well as their translations, either into Knotonese or Kuehean, have been discovered by archaeologists, in the region of Khotan and Kuchar."

During T'ang supremacy, Chinese Emperors and noblemen were very enthusiastic about Indian thaumaturges (Tantric yogis), supposed to possess knowledge of preserving youth. The Chinese continued to believe in the efficacy of Indian medicines.

Famous Indian astronomers were engaged by the Chinese Government for preparing calendars. The three famous Indian astronomical schools in China were Goutama, Kashyapa and Kumara.

The Buddhist monks, Yl-hing and his successors, introduced the Indian system of nine planets the stars, the moon, the five planets and two new ones, the Rahu and Ketu into the Chinese astronomical system. Many treatises on astronomy were translated into Chinese.

Indo-Chinese cultural relations were not, however, a one-way traffic. Hiuen-tsang speaks about introduction of peaches and pears in India from China in the Kushan regime. Vermilion, porcelain, tea and lichis, have all been imported from China.

The practice af writing annals of dynasties and chronological narration of events seems to have been borrowed from China, the instances being the Rajtarangini of Kashmir, Vamsavalis of Nepa and Burajas of Ahoms in Assam.

The great esteem in which Hiuen-tsang was held in India is reflected in the following narration by a Japanese Buddhist traveller in India in the 9th century: "In large numbers of Buddhist temples in Middle India, Hiuen-tsang was represented in paintings with his hemp-shoes, spoon and chopsticks mounted on multicoloured clouds."

Great indeed was this cultural collaboration between peoples living in different climes, speaking different languages and separated geographically by the mighty Himalayas. And great indeed was the shameless stabbing in the back of her cultural guru by the treacherous communist regime in China! Can there be anything worse than ingratitude?

S. S.

ಯಜುರುಪಾಕರ್ಮ	೦–೨೫.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೨೫.
ಭಗವದಾರಾಧನ	೦–೪೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	1–25.
Life of Saint Anantarya, in English and Hindi.	1–00.

The Rationalist

THINK OVER

"The only tyrant I accept in this world is the "still small voice" within me."

GANDHI.

* * *

"I read, I study, I examine, I listen, I reflect, and out of all this I try to form an idea in which I can put as much common sense as I can."

LAFAYETTE.

* * *

"Don't go around saying the world owes you a living. The world owes you nothing. It was here first."

MARK TWAIN.

* * *

"If a man loves the labour of his trade, apart from any question of success or fame, the gods have called him."

R. L. STEVENSON,

* * *

"Some people, when they hear an echo, think they originated the sound."

HEMMINGWAY.

* * *

"If we begin with certainties, we shall end in doubts, but if we begin with doubts, and are patient in them, we shall end in certainties."

BACON.

"WE LIVED"

"One day not long ago I mentioned some of the things I grew up without, like the cinema, radio and cars, to a young lady of 16. Her eyes grew round, her jaw dropped. "What did you do?" she said in stark wonder!

Her grandmother, who was listening, put it neatly. "We lived," she replied serenely!

D.

SACRIFICE

"Reverence for life does not allow the scholar to live for his science alone, even if he is very useful to the community in so doing; or the artist to exist only for his art, even if he gives inspiration to many. It refuses to let the businessman imagine that he fulfils all legitimate demands in the course of his business activities. It demands from all that they should sacrifice a portion of their own lives for others."

SCHWEITZER.

DANGEROUS AND SAFE

Ex-president Truman, asked about the possibility of nuclear war, told a story;

In Missouri years ago there was a particularly dangerous junction of a railway and a highway, and I asked an engineer what should be done about it. The engineer replied, "Don't do a thing. It's so dangerous it's safe!"

PRAYER

Charles Steinmetz, the great scientist, was once asked which field for future research offered the greatest promise.

"Prayer," he replied instantly. "Find out about prayer!"

POLITENESS

Courtesy in the big city often provokes suspicion, I've discovered. One night on the train when I got up to offer my seat to a lady, the elderly gentleman sitting next to me growled:

"Are you trying to get fresh with my wife?"

"No," I said, "just being polite."

"Well, go and be polite to somebody else," he countered.

Another time I offered my seat to a sweet old lady.

"Young man," she exclaimed, "do I look that old? I can stand on my own two feet."

ALASINGA PERUMAL

A chapter of Swami Vivekananda

The name of Alasinga Perumal, familiarly known as 'Alasinga', may not be widely known today as one of the pioneers of the Indian renaissance movement in South India. But those who are closely acquainted with the events of the illustrious life of the great Swami Vivekananda, especially his Parivrajaka days in South India, and the early history of the Ramakrishna-Vivekananda movement (in South India), cannot but have become aware of the remarkable personality of Alasinga Perumal. Though very little is known about his pure and noble life owing to non-availability of sufficient recorded biographical material, he was undoubtedly one of the greatest and most devoted followers of Swami Vivekananda.

Alasinga was born of humble but respectable Sri-Vaishnava Brahmin parents in 1865 in Chickmagalur in Mysore State. His father, Narasimhachariar, hailing originally from Mandya village in Mysore State, was a clerk in the local Municipal Office. Later he took employment in Madras where Alasinga came to be educated. Alasinga had his education first in the Madras Presidency College and then in the Madras Christian College where he was one of the best and dearest pupils of the then well-known educationist Dr. William Miller. After graduating in Science in 1884, Alasinga joined the Law College where he studied only for a short time. Unexpected circumstances compelled him to leave the Law College before completing the course and seek employment at an early age. Among the few careers open to university educated men even so late as the nineties of the last century was teaching. Alasinga first became a teacher in a private school at Kumbhakonam. As it was not a permanent post he soon gave it up and, in 1887 joined the staff of Pachiappa's School at Chidambaram, as science teacher. In three years' time, in view of his efficiency, he was appointed Head Master of Pachiappa's High School at Madras, which post he successfully held for a long time almost to the end of his short life. He was appointed on the staff of the college department in Physics in the Pachiappa's College a short time before his death. He loyally served the Pachiappa's Trust to the end of his life, and won the regard and love of his students as well as colleagues.

But it was not in the field of secular education that Alasinga accomplished his most enduring achievement. Nor did he choose to appear in the role of a political hero. He did much more than that. Being a true son of Mother India, he had realized, early in life, where her real greatness lay. He decided to dedicate his life to a higher cause—for striving to resuscitate the essential spiritual values in life. He felt extremely dissatisfied at the rate at which spiritual degeneration was increasing all round—the educated becoming votaries of Western 'scientific' materialism, and the uneducated becoming victims of priestcraft and superstition. Western education was to impart an antinational bias to the outlook of the educated Hindus many of whom started imitating Western modes of life and conduct and looked upon their ancient national religion and culture wtih ridicule and disregard. Misrepresentation of the Hindu religion by the less scrupulous among the Christian missionaries from the West served to augment this drift of Indians away from the moorings of their national cultural heritage. The excrescences and shibboleths which had crept into the complex fabric of Hindu society were adhered

to with unthinking ignorance so as to make Hinduism degenerate into a bundle of unspiritual and often meaningless forms and observances. The situation demanded a new spirit and a new light to rid Hinduism of its dead wood, to restore to their true place of primacy its vital spiritual truths, and to reiterate India's message for the world at large. Young Alasinga's sensitive soul was quick enough to perceive this need of the hour and he threw himself heart and soul into his self-chosen mission in life. But his course was by no means smooth. Considering the obstacles and ridicule he had to face and the scanty resources he could command in working for the realization of his ideal, one cannot but deeply admire his marvellous achievement.

When Alasinga was in his teens he little knew that another great soul, also in his teens, destined to kindle the fire in Alasinga's heart and guide him through life, was passing through a period of intense Sadhana in distant Bengal. This was no other than Swami Vivekananda, the foremost disciple of Sri Ramakrishna Paramahamsa. The divine hand of the Master which prepared the way for the fulfilment of the Swami's mission brought the two kindred souls into intimate contact. In the course of his wanderings as a Parivrajaka, from north to south, Swami Vivekananda (then actually known as Swami Sachidananda) came to Madras in 1892. After his historic visit to and divine experience at Cape Comorin, the Swami arrived at Tiruvanandapuram. It was here that he met the late Prof. Rao Bahadur M. Rangacharya, a Sanskrit scholar of repute of those days. Prof. Rangacharya was a close relative (the brother-in-law) of Alasinga. This occasioned the meeting between the great master and the great disciple—Alasinga met Swami Vivekananda—an event full of significance for India in the years that followed.

The news that a great Parliament of Religions was meeting at Chicago in the United States in the latter part of the year 1893 came to be known in India. Dr. Barrows, one of the leading organizers of the Parliament, had written to Dr. William Miller about the Parliament of Religions. Yogi Parthasarathi Iyengar, Alasinga's uncle and a great Vaishnava scholar, connected with the Hindu League of America, coming to know of the Parliament of Religions going to be held at Chicago, informed Alasinga about it. Even an event of such great significance going to take place in distant America would arouse little interest or enthsiasm among Indians, in those days, with the exception of a few scholars most of whom contented themselves with sending written contributions only. But Alasinga realized the importance of this international convention of all religions and strongly felt that it was a fine opportunity for sending a worthy representative of India to repres nt Hinduism at the Parliament of Religions. He requested Prof. M. Rangacharya to go to Chicago and attend the Parliament of Religions. But Prof. Rangacharya did not agree. Alasinga felt very much disappointed, but did not lose hope. He was determined to do his best to persuade some eminent person or other to agree to represent Vedanta at the Chicago Parliament. Meanwhile Alasinga learnt one day from his younger brother M. C. Krishnamachar that a young Sanyasin, well versed in English and in the Hindu Shastras, had arrived at the house of Manmathanath Bhattacharya, Assistant to the Accountant-General of Madras.

(To be continued.)

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ನಿವಾತವರ್ಮನಷ್ಟಯೇ ವಿಶಿಷ್ಟಯೇಚ ಶರ್ಮಣಾಂ ।
ಸಮರ್ಥಿತೋ ಬಭೂವ ಯಃ ಸ ಧರ್ಮಮೂರ್ತಿಮಂದಿರೇ
ಬದರ್ಯಧೀಶ್ವರಃ ಪ್ರಭುಃ ಕರೋತು ಮಂಗಳಂ ಸದಾ ॥ ೧ ॥

ನಿವಾತಕವಚರೇ ಮುಂತಾದವರ ಗರ್ವಭಂಗಕ್ಕಾಗಿಯೂ ಮತ್ತು ವಿಘ್ನ ನಿವಾರಣೆಗಾಗಿಯೂ ಬ್ರಹ್ಮ ರುದ್ರಾದಿ ದೇವತೆಗಳ ತಪೋನುಷ್ಠಾನಗಳ ಫಲವಾಗಿ ಯಾವ ಪರಮಾತ್ಮನು ಈ ಧರ್ಮಮೂರ್ತಿಮಂದಿರದಲ್ಲಿ ಸ್ಥಾಪಿಸಲ್ಪಟ್ಟನೋ ಅಂಥ ಈ ಬದರೀಕ್ಷೇತ್ರಸ್ವಾಮಿಯಾದ ಪರಮಾತ್ಮನು ನಿರಂತರವೂ ಮಂಗಳವನ್ನುಂಟುಮಾಡಲಿ.

ಜಗಚ್ಛುಭಂ ಸಮೇಧಯಂ ಮಹಾತ್ಮನೊ ವಿಬೋಧಯಂ
ಸುಯೋಗಿನಃ ಪ್ರಹರ್ಷಯಂ ತಪಶ್ಚಿಕೀರ್ಷುರಾತ್ಮನಃ ।
ದ್ವಿಧಾಚಕಾರ ಯಸ್ತನುಂ ಸಶುಕ್ಲಕೃಷ್ಣತಾಂ ಗತಃ
ಬದರ್ಯಧೀಶ್ವರಃ ಪ್ರಭುಃ ಕರೋತು ಮಂಗಳಂ ಸದಾ ॥ ೨ ॥

ಈ ವಿಶ್ವದ ಯೋಗಕ್ಷೇಮವನ್ನು ವೃದ್ಧಿಪಡಿಸುವವನಾಗಿಯೂ, ಮಹಾಪುರುಷರನ್ನೆಲ್ಲಾ ವಿಶೇಷಜ್ಞಾನಿಗಳನ್ನಾಗಿ ಮಾಡುವವನಾಗಿಯೂ, ತನ್ನನ್ನು ಕುರಿತು ತಪಸ್ಸು ಆಚರಿಸುತ್ತಿರುವ ಯೋಗಿಗಳನ್ನು ಸಂತೋಷಗೊಳಿಸುವವನಾಗಿಯೂ, ಯಾವ ಪರಮಾತ್ಮನು ತನ್ನ ದೇಹವನ್ನು ಶ್ವೇತವರ್ಣ ಮತ್ತು ಶ್ಯಾಮಲ ವರ್ಣರೂಪದಿಂದ ಎರಡು ಪ್ರಕಾರವಾಗಿ ಮಾಡಿದನೋ ಅಂತಹ ಬದರೀಕ್ಷೇತ್ರ ಸ್ವಾಮಿಯಾದ ಪರಮಾತ್ಮನು ನಿರಂತರವೂ ಮಂಗಳವನ್ನುಂಟುಮಾಡಲಿ.

ವಿಚಿತ್ಯ ಪರ್ವತೋಮಹೀಂ ವಿಚಾರ್ಯ ತಾಂ ತಪಸ್ಥಲೀಂ
ವಿಶಾಲನಾಮಿಕಾಂಪುರೀಂ ಸಮಂತತಃ ಸುಮಂಗಲಾಂ ।
ಪ್ರಿಯಾಂ ಮಹಾತ್ಮನಾಂ ನಿಜಾಂ ಜಗಾಮ ಯಃ ಸ ಸಿದ್ಧಿದಃ
ಬದರ್ಯಧೀಶ್ವರಃ ಪ್ರಭುಃ ಕರೋತು ಮಂಗಲಂ ಸದಾ ॥ ೩ ॥

ಅಖಂಡಭೂಮಂಡಲವನ್ನೆಲ್ಲಾ ಸಂಶೋಧನೆಮಾಡಿ, ತಪಸ್ಸಿಗೆ ಯೋಗ್ಯವಾದ ಸ್ಥಲವನ್ನು ಪರಿಶೀಲಿಸಿ ಸಕಲ ಸುಲಕ್ಷಣಗಳಿಂದ ಕೂಡಿದ "ವಿಶಾಲಾ" ಎಂಬ ಹೆಸರಿನ ಪಟ್ಟಣವನ್ನು ತನ್ನ ಭಕ್ತಾಗ್ರಣಿಗಳಿಗೆ ಪ್ರಿಯವನ್ನುಂಟುಮಾಡಲು ತನ್ನ ಕ್ಷೇತ್ರವನ್ನಾಗಿ ಮಾಡಿಕೊಂಡ ಮತ್ತು ಸಕಲಾಭೀಷ್ಟಪ್ರದಾಯಕನಾದ ಈ ಬದರೀಕ್ಷೇತ್ರಸ್ವಾಮಿಯಾದ ಪರಮಾತ್ಮನು ನಿರಂತರವೂ ಮಂಗಳವನ್ನುಂಟುಮಾಡಲಿ.

ಮುನೀಶ್ವರೈ ಸ್ತಪಸ್ವಿಭಿಃ ಪ್ರಗೀಯಮಾನಸದ್ಯಶಾಃ
ಸನತ್ಕುಮಾರನಾರದಾದಿ ಯೋಗಿವರ್ಯಸೇವಿತಃ ।
ಬದರ್ಯಾಖ್ಯಪದ್ಮಯಾ ವೃತಸ್ತಪಸ್ವಿತಾಂ ಗತಃ
ಬದರ್ಯಧೀಶ್ವರಃ ಪ್ರಭುಃ ಕರೋತು ಮಂಗಳಂ ಸದಾ ॥ ೪ ॥

ಮುನಿಶ್ರೇಷ್ಠರಾದ ತಪಸ್ವಿಗಳಿಂದ ಸತತವಾಗಿ ಕೀರ್ತನೆಮಾಡಲ್ಪಡುವ ವಿಶಿಷ್ಟ ಗುಣಗಳುಳ್ಳವನೂ, ಸನತ್ಕುಮಾರ ನಾರದರೇ ಮುಂತಾದ ಯೋಗೀಂದ್ರರುಗಳಿಂದ ಸೇವಿಸಲ್ಪಡುವವನೂ, 'ಬದರೀ' ಎಂಬ ಹೆಸರಿನ ಕಮಲದಿಂದ ಆವೃತನಾಗಿ ತಪಸ್ವಿಯೆಂದು ಪೂಜಿಸಲ್ಪಡುವವನೂ ಆದ, ಈ ಬದರೀಕ್ಷೇತ್ರ ಸ್ವಾಮಿಯಾದ ಪರಮಾತ್ಮನು ನಿರಂತರವೂ ಮಂಗಳವನ್ನುಂಟುಮಾಡಲಿ.

ಸುಧಾಂಶುಕಾಂತಸಚ್ಛಿಲಾ ಸಮಾಹಿತಾತ್ಮಚಿಂತಕಃ
ಸ್ವಮೋಹನಾರ್ಥಮಾಗತಾ ವಿಲೋಕ್ಯ ತಾ ನಭಃಸ್ತ್ರಿಯಃ ।
ಸ ಯಃ ಪ್ರಹೃಷ್ಯ ತದ್ಗಣಂ ವಿಸೃಷ್ಟವಾನ್ ಸಹಸ್ರಶಃ
ಬದರ್ಯಧೀಶ್ವರಃ ಪ್ರಭುಃ ಕರೋತು ಮಂಗಳಂ ಸದಾ ||೫||

ರಮಣೀಯವಾದ ಚಂದ್ರಕಾಂತಶಿಲೆಯ ಮೇಲೆ ಆಸನಾರೂಢನಾಗಿ ಆತ್ಮ ಚಿಂತನೆಯಲ್ಲಿಯೇ ಯೋಗಾರೂಢನಾಗಿರುವವನೂ, (ಸಮಾಧಿಸ್ಥನಾಗಿರುವ ವನೂ), ಯೋಗನಿದ್ರೆಯಲ್ಲಿರುವ ತನ್ನನ್ನು ಮೋಹಿಸಿ ಬಹಿರ್ಮುಖನನ್ನಾಗಿ ಮಾಡಲು ಬಂದ ಅಪ್ಸರಸ್ತ್ರೀಯರನ್ನು ನೋಡಿ ಯಾವ ಪರಮಾತ್ಮನು ಅವರ ಗುಂಪನ್ನು ಸಹಸ್ರಸಂಖ್ಯಾಕವಾಗಿ ಮಾಡಿಬಿಟ್ಟನೋ ಅಂಥ ಈ ಬದರೀಕ್ಷೇತ್ರದ ಸ್ವಾಮಿಯಾದ ಪರಮಾತ್ಮನು ನಿರಂತರ ಮಂಗಳವನ್ನುಂಟುಮಾಡಲಿ.

ಸ್ವಕರ್ಮಲಜ್ಜಿತಂ ನತಂ ಸುರೇಶ್ವರಂ ಪುರಃಸ್ಥಿತಂ
ಸುಧಾಸಮಾನಯಾ ಗಿರಾ ಪ್ರಹರ್ಷಯನ್ ತದೋರ್ವಶೀಂ ।
ವಿತೀರ್ಯ ಸದ್ವರಪ್ರದೋ ಬಭೂವ ಯೋ ಜಗದ್ವಿಭುಃ
ಬದರ್ಯಧೀಶ್ವರಃ ಪ್ರಭುಃ ಕರೋತು ಮಂಗಳಂ ಸದಾ ||೬||

ಪರಮಾತ್ಮನ ಯೋಗನಿದ್ರೆಯನ್ನು ಭಂಗಗೊಳಿಸಲು ಯತ್ನಿಸಿ ವಿಫಲನಾಗಿ ಅವಮಾನದಿಂದ ಅವನತಮುಖನಾಗಿ ಎದುರಿಗೆ ನಿಂತಿರುವ ಮಹೇಶ್ವರನಾದ ಇಂದ್ರನನ್ನು ಅಮೃತಸದೃಶವಾದ ತನ್ನ ವಾಣಿಯಿಂದ ಸಂತೋಷಗೊಳಿಸಿ, ನಂತರ ಅವನಿಗೆ ಊರ್ವಶಿಯನ್ನು ಕರುಣಿಸಿ ಜಗದ್ರಕ್ಷಕನೆಂದೂ ಸಕಲಾಭೀಷ್ಟ ವರ ಪ್ರದಾಯಕನೆಂದೂ ಸ್ತುತಿಸಲ್ಪಟ್ಟನೋ ಅಂಥ ಈ ಬದರೀಕ್ಷೇತ್ರಸ್ವಾಮಿಯಾದ ಪರಮಾತ್ಮನು ನಿರಂತರ ಮಂಗಳವನ್ನುಂಟುಮಾಡಲಿ.

ತಪಸ್ವಿನೋ ಮುನೀಶ್ವರಾನ್ ಪರಾಶರಾದಿಕಾನ್ ಸತಃ
ವಿಬೋಧ್ಯ ಭಕ್ತಿ ಕರ್ಮಯೋಗಮಾರ್ಗ ಮಾದಿತಃ ಸಮಂ ।
ಸುಶಿಕ್ಷಯನ್ ಮುದಾ ಸ ಯೋ ಭವಾಬ್ಧಿಸೇತುತಾಂ ಗತಃ
ಬದರ್ಯಧೀಶ್ವರಃ ಪ್ರಭುಃ ಕರೋತು ಮಂಗಳಂ ಸದಾ ||೭||

ಪರಾಶರೇ ಮೊದಲಾದ ತಪಸ್ವಿಗಳನ್ನೂ, ಮುನೀಶ್ವರರನ್ನೂ, ಸತ್ಪುರುಷ ರನ್ನೂ ವಿಶಿಷ್ಟ ಜ್ಞಾನಪ್ರೇರಕಗಳಾದ ಭಕ್ತಿಯೋಗ, ಕರ್ಮಯೋಗ ಮಾರ್ಗ ಗಳಿಂದ ಸಮಾನವಾಗಿ ಉಪದೇಶಮಾಡಿ ಯಾವ ಪರಮಾತ್ಮನು ಸ್ವಸಂತೋಷ ದಿಂದ ಅವರುಗಳು ಈ ಭವಾಬ್ಧಿಯನ್ನು (ಸಂಸಾರಸಾಗರವನ್ನು) ದಾಟಲು ಯೋಗ್ಯ ಸೇತುವೆಯಂತೆ ಸಹಕರಿಸಿದನೋ ಅಂಥ ಈ ಬದರೀಕ್ಷೇತ್ರಸ್ವಾಮಿಯಾದ ಪರಮಾತ್ಮನು ನಿರಂತರ ಮಂಗಳವನ್ನುಂಟುಮಾಡಲಿ.

ಮಹಾತ್ಮನಾಂ ದ್ವಿಜನ್ಮನಾಂ ದಿವೌಕಸಾಂ ಸಮೋಜಕಾನ್
ನಿವಾತಪಸ್ಸ ದಾನವಾನ್ ನಿಹತ್ಯ ಶರ್ಮಕಾರಕಃ ।
ತಪಃಪದಂ ಸ್ವದರ್ಶಯನ್ ಸುಖಂ ಚಕಾರ ಜಾಗತಂ
ಬದರ್ಯಧೀಶ್ವರಃ ಪ್ರಭುಃ ಕರೋತು ಮಂಗಳಂ ಸದಾ ||೮||

ಮಹಾತ್ಮರಾದ ದ್ವಿಜರೂ ಮತ್ತು ದೇವತೆಗಳೂ ಯಾಗಾದಿಗಳಲ್ಲಿ ನಿರತರಾ ಗಿದ್ದಾಗ ವಿಘ್ನವನ್ನುಂಟುಮಾಡುವ ನಿವಾತ ಪರ್ಮರೇ ಮೊದಲಾದ ರಾಕ್ಷಸರು ಗಳ ಸಂಹಾರವನ್ನು ಮಾಡಿ, ಅವರುಗಳಿಗೆ ಶ್ರೇಯಸ್ಸನ್ನುಂಟುಮಾಡಿದವನೂ, ತಪಸ್ಸನ್ನು ಆಚರಿಸುವುದರ ಮೇಲ್ಮೆಯನ್ನು ತೋರಿಸಿಕೊಟ್ಟು, ಈ ಜಗತ್ತು ಸುಖಿ ಯಾಗಿಯೂ ನಿರುಪದ್ರವಿಯಾಗಿಯೂ ಇರುವಂತೆ ಮಾಡಿದ ಈ ಬದರೀಕ್ಷೇ ತ್ರಸ್ವಾಮಿಯಾದ ಪರಮಾತ್ಮನು ನಿರಂತರವೂ ಮಂಗಳವನ್ನುಂಟುಮಾಡಲಿ.

|| ಶ್ರೀರಸ್ತು ||

The Rationalist

ALASINGA PERUMAL

A chapter of Swami Vivekananda

(Continued from last issue)

Alasinga felt curious to know who this English-knowing Sanyasi might be and went to meet him, accompanied by G. G. Narasimhachar, R. A. Krishnamachar, and some others. At the very first meeting Alasinga instinctively felt that here was the person for whom he was seeking. There arose in him an irresistible urge to love and revere the 'unknown' young Swami as his spiritual Master. The Swami's magnetic personality, spiritual greatness, and intellectual brilliance made a deep and lasting impression on every one of that small band of young men who accompanied Alasinga. The light that shone from the eyes of the Swami cast a spell on Alasinga. The charm of the Swami's words transformed him Alasinga became a devoted follower of Swami Vivekananda and remained ever steadfast to him to the end of his life.

Unlike others around him, Alasinga quickly discerned the supreme spiritual and intellectual attainments of the Swami and realized that he was no ordinary person. Alasinga was immensely glad he had come into intimate association with an extra-ordinary genius whom he could persuade to proceed to America to represent India at the Parliament of Religions. With all the sincerity and earnestness characteristic of him, Alasinga approached the Swami and asked him the momentous question, 'Why not go to Chicago, Swami?' 'Why not, indeed!' the Swami thought over. It had not occurred to any one before. The few who had known of the Parliament of Religions to be held in Chicago never for a moment thought it possible for an Indian representative to be sent to Chicago. But Alasinga was unlike the others. He proposed to the Swami that he should attend the World Parliament of Religions at Chicago.

At first the Swami did not give his consent to this proposal. But the sincerity and earnestness with which Alasinga began to persuade him to go to Chicago made the Swami think more seriously about it. Alasinga who used to frequent the house of Sj. Bhattacharya in Mylapore where the Swami was putting up took every opportunity constantly to put into the Swami's mind this idea of the Parliament of Religions. Alasinga had felt that in the Swami's visit to Chicago lay India's only chance of representing her Sanatana Dharma before the World Parliament of Religions. Alasinga's pure desire did not remain unfulfilled. It was the Shivaratri night in the year 1893. Throughout the day and night the Swami spoke little, and was immersed in deep meditation. It was on this holy night that the Swami finally decided to go to America. Alasinga's joy knew no bounds.

It was not easy to find the money for the Swami's passage and other expenses. Alasinga, an ordinary schoolmaster, and his friends were of moderate means and could subscribe only a small fraction of the money required for the Swami's passage fare to America. The major portion of the money had to be collected from the public through subscriptions. Alasinga lost no time in applying himself to this difficult task of collecting funds. He shouldered the entire responsibility and with the assistance of some young men under him he took up the task of raising subscriptions for the Swami's passage money

to America. At one time a zamindar assured Alasinga that he would contribute the entire sum needed for the purpose. Alasinga naturally trusted him and slackened his efforts to find subscriptions. But only two months before the Swami's departure this zamindar suddenly changed his mind and gave only a small part of the money. Alasinga, though somewhat disappointed at this, did not feel disheartened in the least. With redoubled effort and with his characteristic perseverance and devotion to duty, Alasinga literally went begging from door to door, approaching mostly the members of the middle classes. This was in accordance with the wishes of the Swami who had expressed, 'If it is the Mother's will that I go, then let me receive the money from the people! Because it is for the people of India that I am going to the West—for the people and the poor.' Alasinga and his friends went out of Madras City, even as far as Ramnad and Hyderabad for subscriptions, and they received the full co-operation of the Swami's disciples and admirers in those places. Thus a sum of nearly Rs. 3,000 was collected within three or four days! Alasinga went to Bombay and himself deposited the amount with Thomas Cook and Sons as passage fare for the Swami's forthcoming voyage to the United States. He now felt greatly satisfied that all arrangements were complete for the Swami's departure. Finally the sailing date arrived—31st May 1893. Alasinga came from Madras to Bombay to bid farewell to the Swami. The Swami's heart was consumed with various emotions. Alasinga accompanied the Swami up the gangway and remained with him till the very last moment. When the time for parting came, Swami Vivekanand, with tears in his eyes, warmly embraced Alasinga. Alasinga took leave of the Swami after prostrating at his feet. Simple Alasinga was hardly aware of the great significance of the step he had so unobtrusively persuaded the Swami to take. At this distance of time it is evident that it was no small service that Alasinga had rendered to the country and to humanity at large.

The World's Parliament of Religions held in Chicago in September 1893, was undoubtedly one of the greatest events in the history of the world. India learnt amidst American applause of Swami Vivekananda's brilliant and unparalleled success at the Parliament of Religions. There was great jubilation throughout the country and Alasinga's joy was beyond description. Though he felt elated that his object in persuading the Swami to go to America had been fulfilled, yet he took no credit for anything that he had done. He silently prayed that the Swami's work in America be crowned with greater success. Soon after the Parliament of Religions Swami Vivekananda commenced his real task of expounding the Vedanta to the Westerners through writings, lectures, class talks, and conversations. As part of his preaching work the Swami started Vedanta centres in the United States of America. Reports in greater detail of the activities of the Swami in America were regularly reaching India through his Gurubhais and disciples in Madras and Calcutta who received communications from the Swami himself and others in America. In Madras and Calcutta large meetings were held in which distinguished citizens took park. Addresses were sent to the Swami applauding his noble work in the cause of Hinduism in America. The Swami took due notice of these appreciations and sent suitable replies, the most notable of which is his stirring 'Reply to the Madras Address.' Ever since the Swami commenced his work in America, Alasinga keenly felt the need for starting an English periodical in which he could bring out the valuable lectures and writings of Swami Vivekananda on Vedanta

delivered in America for the benefit of Indian readers. Also he wanted to make the journal a medium through which the life and teachings of Sri Ramakrishna Paramahamsa and other saints as well as the essence of the Upanishads and other scriptures could be propagated in the English language. In his efforts in this direction Alasinga received valuable help and encouragement from the Swami.

(To be continued)

ETERNAL YOUTH

"Every man," says Pope, "desires to live long; but no man would be old."

This, then, is one of the most fundamental of human longings—to blend the physical beauty and vitality of youth with the sagacity of experience.

The Elixir Vitae, the marvellous draught which gives eternal youth, was one of the prizes sought by the alchemists.

Like the transmutation of metals, longevity was to be achieved by the discovery of the Philosopher's Stone, a magical reddish powder, heavy and sweet smelling.

It was noticeable, among the alchemists of the West, that greed outweighed a zeal for living; for the transmutation of baser metals into gold was always regarded as the primary function of the Stone

As the alchemists aged, however, they could no long work in their laboratories with the same devotion as before. Many of them then turned their attention to the Stone's secondary qualities of healing and rejuvenation.

The achievement of immortality, or at least the indefinite prolongation of life, seemed to them eminently practicable. Among the earliest European searchers after longevity was the Greek alchemist Aristeus, who is said to have known the recipe for a substance which rendered all metals diaphanous and man immortal.

The atmosphere, he taught, was to be "congealed and distilled until it develops a divine sparkle." Subsequently it became liquified in the form of an elixir.

The alchemical physician, phillipus Theerphrastus Aureolus Bombastus von Hchenhelm, known to history as Paracelsus, believed that all substances contained a quintessence, or essential element over and above their physical qualities. This, if distilled, would make a most powerful medicine.

Before dawn he gathered flowering balmmint and pounded it into dust. He hermetically sealed it in a long-necked vial, and burried it for 40 hours in the gentle heat of a pile of horse dung.

The resulting deposit was reduced to fluid, strained, and mixed with water of salt. After exposure for six weeks to the sun, a residuum remained which Paracelsus believed was the first life, or supreme essence, of the plant.

Certainly, the liquid he distilled was green as emerald, the colour of spring and hope.

It was also indistinguishable in taste and effects from the intoxicant which today we call absinthe. It is improbable that after drinking the elixir, Paracelsus's patients felt they had indeed achieved immortality? And the master himself died in 1541, when he was only 48!

(To be continued.)

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Recently I chanced to go over the first two vols. of "Shringara Prakasha" of Bhojaraja containing 14 Prakashas for quotations from Bhartrihari's "Vakya-padeeya" which we are editing for the University of Poona. When will we get the remaining 22 Prakashas in print? Will you let us know the progress of the work? I think this is published for the first time.

Yours truly,

V. P. Limaye.

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ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾ ಕೀರ್ತಿ."

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RS. 15—00

ETERNAL YOUTH

(Continued from last issue.)

That most engaging eighteenth century charlatan, Gulseppe Balsamo-better known as Comte Alexandry de Cagliostro—invented an elaborate and impressive ritual for obtaining an age of 5 557 years.

Cagliostro prescribed a retreat of 40 days every 40 years, beginning in the full moon of May. The candidate must live on tender herbs and drink only Maydew, collected from sprouting corn with a cloth of pure white linen.

On the 17th day, said Cagliostro, there should be a slight bleeding, which must be repeated on the 32nd day. On the 14 intervening days Balm of Azoth should be taken.

The last eight days of the retreat were to be spent in bed. On the 32nd day, after the second bleeding, the first grain of the Universal Medicine should be taken. This would be followed by a swoon of three hours, with convulsions, sweats and much purging.

The candidate should strengthen himself with a broth of lean beaf and aromatic herbs before taking a second grain of the Universal Medicine on the 33rd day. On the 37th day the third and last grain was taken, and in the sleep which followed the miracle occurred—hair, teeth, nails and skin were renewed!

On the 40th day, after herb-scented baths, the work was complete, and the old man rose up as a vigorous youth! Cagliostro gave the contents of his Universal Medicine as "astral Mercuri combined with Sulphur of Gold," but failed to provide directions for its preparation.

His reputed possession of the secret, however, ensured him a handsome living until the disastrous affair of the Queen's Necklace resulted in his disgrace, imprisonment and death. He was 52.

The Comte de Saint-German, one of Cagliostro's associates, claimed to have lived more than a thousand years! He was fond, indeed, of recalling his impressions of the marriage feast at Cana

Saint German's elixir was very modest—no more than an aperient drink brewed from senna leaves. In spite of it, he suffered the fate of all mortals, and died in Germany, in 1784.

The search for the Elixir Vitae, though no longer alchemical in character, has continued up to our own day. The Russian bacteriologist, Matchnikoff, recommended the inclusion of yoghurt in the diet as a means of achieving long life, an, idea which has recently been revived.

The modern Soviet scientist, Bogomolets, has evolved the special cyto-toxic serum known as A.C.S., prepared in the bloodstreams of animals from the cells of the human spleen and bone marrow. "Man," he says, "can live more than one hundred years, and should try to achieve one hundred and fifty years."

The most popular method of trying to lengthen life and maintain activity is by injection of extracts of various endoctrine glands, notably the sex glands.

The chief workers in this field were Brown-Sequard, who achieved striking results by injecting himself with an extract prepared from the sex glands of dogs: Steinach, who popularised the vaso-ligature operations and Voronoff, who used a new method of grafting tissue from chimpanzees to men.

But notable though the achievements of medicine have been in prolonging the span of life, the dream of the alchemists remains unrealised. The prize of the Elixir is still to be won!

W. R.

ENGLISH ?

While replying to the debate in the Lok Sabha on the annual report of the University Grants Commission on December 1, 1964, the Education Minister, Mr. Chagla, quoted extensively from the reports of the Kunzru Committee (1957), the Radhakrishnan Commission, the Chief Ministers' Conference (1961) and other bodies of experts to support his argument that "English should continue as long as Hindi and regional languages were not sufficiently developed to replace it."

The biggest flaw in the Education Minister's argument that Hindi and other regional languages can take the place of English only when they are fully developed is that a language cannot develop unless it is used. Begin to use a language, however poor it may be at the beginning, and it is bound to develop.

Did the English people wait for English to develop when they did away with the use of Latin and French, about 700 years back? English did develop rapidly with usage.

Similar was the case when a dead language like Hebrew was adopted by Israel as the national language. It developed rapidly, once it began to be used.

It is also argued that Hindi and regional languages cannot be made the medium of education as no books are available in those languages. One should remember that publication of books is a commercial proposition. Only when publishers are sure of the sale of books will they venture to have them produced in large numbers. Demand determines supply.

But so long as English dominates education and competitive examinations are held in that language, people have to study in English. Naturally books will also be published only in that language.

Therefore, as soon as regional languages are given their due importance in the scheme of education and Hindi occupies a place as the link language, books in various subjects will be published in those languages.

The British had advanced the argument that unless Indians first proved their ability to rule their country Britain couldn't give India independence. It was forgotten that no one could learn swimming without going into water!

If the interests of the masses demand that we make regional languages the media of instruction, the sooner this idea is put into practice the better for the country.

When Bombay University introduced the course of post-graduate diploma in Business Management, a similar problem arose; no books were available. Yet non-availability of books did not come in the way of the University starting the course.

Instances of this kind may be multiplied. They prove only one basic fact, that unless we move towards the goal we have set ourselves, there is no likelihood of our ever reaching the goal.

As regards the study of technical subjects through the medium of Hindi we may profitably emulate the example of Japan. In Tokyo there is a Central Translation Bureau, having several language experts who know one or more foreign languages. If any important publication on a technical subject is out in any part of the world, this Bureau arranges for its translation in Japanese for the use of its nationals.

If we set up a similar translation bureau we can keep pace with advanced nations in scientific and technical education. We may even be able to make our own contribution to scientific research. There is no denying the fact that a study of science through the medium of the mother-tongue [illegible] expedite the student's progress in it but also facilitate original thinking.

B. L. T.

(To be continued)

The Rationalist

ALASINGA PERUMAL

A chapter of Swami Vivekananda

(Continued from last issue)

After Swami Vivekananda started systematic preaching work in America he constantly urged his disciples in Madras, through stirring and stimulating letters, mostly addressed to Alasinga, to launch a magazine on Vedantic lines. He even helped them with funds from the proceeds of his lectures in America to carry out this project. The Swami expressed his great confidence in Alasinga's capability and charged him with the task of conducting the proposed monthly journal. Accordingly Alasinga started the "Brahmavadin," an English monthly with himself as the Editor, in the year 1895. He threw himself heart and soul into this work of editing and managing the Brahmavadin, and carried it on bravely and ably until his death. He spared no pains to make the journal a complete success, and won the admiration of one and all for the devotion and perseverance with which he undertook the work. In one of his letters to Alasinga, Swami Vivekananda wrote: '.....entire devotion to the cause, knowing that your salvation depends upon making the 'Brahmavadin' a success. Let this paper be your Ishtadevata and then you will see how success comes.....' Alasinga followed the Swami's directions with perfect obedience and actually looked upon the Brahmavadin as his 'Ishtadevata'. His connection with Brahmavadin may be said to be his life work. He kept it up at a high level and in perfect order notwithstanding his preoccupation with college work and family difficulties. For the first two years his talented brother-in-law, Prof. M. Rangacharya contributed articles regularly to the Brahmavadin. During the next ten years his cousins G. G. Narasimhachar and R. A. Krishnamachar, and some others helped Alasinga in the work of conducting and contributing to the Brahmavadin. After this, for four years, till his death in 1909, he conducted the journal single-handed. After Alasinga's passing, his sons carried on the Brahmavadin for a period of five years till 1914 when it ceased to be published.

The Brahmavadin was the first and foremost Indian monthly journal in English in its days. At a time when Western secular and scientific education had completely enslaved the minds of Indians and made them fight shy of their ancient religion and culture, it needed no small effort on the part of Alasinga to popularize and find subscribers and readers for a religious and highly philosophical magazine like the Brahmavadin. Alasinga succeeded in fulfilling the trust placed in him by Swami Vivekananda This success was mostly due to two factors. viz. the Swami's guiding hand as expressed through his inspiring and illuminating letters to Alasinga which had almost the same value as his presence; and secondly, Alasinga's sincerity of purpose, selfless sacrifice, and intense devotion to the Swami. Even today a perusal of the back numbers of the Brahmavadin bears ample testimony to the labour of love so characteristic of its worthy editor. Swami Vivekananda repeatedly gave directions to Alasinga concerning the ideals for which the Brahmavadin should stand and the policy and procedure for its conduct. The Brahmavadin had made its influence felt in the field of Indian journalism as a con-

structive force in neo-Hindu renaissance. In his Editorials, Alasinga always adhered to what the Swami specially stressed in his own lectures and writings, viz. not nationalism only but internationalism, not Hinduism only but Vedanta, the universal religion. In addition to contributed writings, the Brahmavadin regularly recorded the progress and activities of the Ramakrishna-Vivekananda movement in various parts of India and the Western world. Whenever the Swami found anything published in the Brahmavadin that smacked of sectarianism or propaganda he immediately warned his disciples. Once he wrote to Alasinga: '——I have been smelling something since last few issues of the Brahmavadin.....No hypocricy with me. ....I shall have one man only to follow me, but he must be true and faithful unto death.....I must keep my movement pure or I will have none. .... I am very decided on this point. The Brahmavadin is for preaching Vedanta and not—.'

The "Prabuddha Bharata" also owes its origin to Alasinga. It was he who first proposed that as the Brahmavadin was of a more advanced standard generally suitable to Vedantic scholars and elderly persons, another journal in English should be started for the benefit of youths and less educated persons containing simpler and less scholarly contributions. It was Alasinga who selected B. R. Rajam Iyer as the first Editor of the Prabuddha Bharata which was started in the year 1896 through the joint efforts of Alasinga, Dr. Nanjunda Rao, and G. G. Narasimhachar. Alasinga's literary capacity was of a high order, though he has not been known to be an author. In addition to his close connection with Brahmavadin and Prabuddha Bharata, he was directly or indirectly associated with many other journals such as India, Weekly Review, and Native States. His intensely active life left him very little leisure to do any literary work of a permanent nature. His language was chaste, simple, and clear. His writings clearly revealed the depth of his inner convictions and the living faith he cherished in the spiritual destiny of mankind.

A striking feature in Alasinga's life is his unique relation with Swami Vivekananda. The Guru bestowed the greatest amount of affection and care on the disciple, and the disciple, in his turn, completely surrendered himself at the Guru's feet. Of the band of young men who were drawn to Swami Vivekananda during his first visit to Madras, Alasinga was the first to be kindled by the touch of the Swami's fire. From the first meeting till the last Alasinga remained the favourite lay disciple of the Swami from among his Madras disciples purely by dint of his extraordinary merit and devotion (Gurubhakti). Swami Vivekananda's gospel of man-making and character-building, his ideals of renunciation and service, found ready response and practical expression in Alasinga. Swami Vivekananda spoke very highy to his dear Alasinga and admired him for his sincerity of character and unselfishness. When the Swami left the shores of India for the Parliament of Religions he kept on writing inspiring letters to Alasinga, giving him all possible guidance and encouragement in order to be able to carry on the work at Madras and also conduct the journals Brahmavadin and Prabuddha Bharata. In one of his earlier letters, the Swami wrote: 'Now organize a little society.... You will have to take charge of the whole movement, not as a leader, but as a servant.... So far you have done well, indeed, my brave boy! All strength shall be given to you....' '....Have faith that you are all, my brave lads, born to do great things!'

In another letter from the United States he wrote: '.... Take heart and work. Let me see what you can do.... Be true to your mission. Thus far you promise well, so go on, and do better and better still....' Referring to the Brahmavadin the Swami once wrote to Alasinga: '—The journal must not be flippant but steady, calm and high-toned.... Be perfectly unselfish, be steady and work on. We will do great things, do not fear. One thing more. Be the servant of all,—go on, You have worked wonderfully well. We will work it out, my boy; be self-reliant; faithful, and patient....' In a remarkable letter to Alasinga from London, the Swami wrote: '.... My child, what I want is muscles of iron and nerves of steel, inside which dwells a mind of the same material as that of which the thunderbolt is made. Strength, manhood, Kshatra-Virya and Brahma-Teja....' In the Complete Works of Swami Vivekanand and in the separately published Letters of Swami Vivekananda can be found a number of such letters addressed to Alasinga by Swami Vivekananda.

(To be continued.)

KRISHNA LEELA

God's reward for devotion with unswerving dedication is bounteous and unlimited. All he desires is sincerity in worship and not a mere mechanical observance of rituals. The vendor who affectionately offered jambu fruits to the child, Sri Krishna, was bestowed a lavish gift of a basketful of dazzling diamonds and sapphires. To reward Draupadi, who gave Him a piece of cloth to be tied around an injured finger, Sri Krishna made Her saree never-ending when it was pulled in public by Dussasana and thus saved her honour.

Sri Tiruvazhi Ramanuja Iyengar in his discourse in Madras on Tuesday said it may be easier to cultivate Ramabhakti but somewhat difficult to get saturated with Krishnabhakti. Understanding the significance of even one of Sri Krishna's playful acts will pay rich dividends. At the command of Yasoda who wanted to examine whether the child had eaten mud, Sri Krishna opened His tiny mouth. She was struck dumb by the awe-inspiring sight of the entire universe! Sri Krishna, however, wiped out this vision from her memory by His maya.

For His mischief in stealing butter from neighbouring houses, Yasoda desired to punish Him, but Sri Krisha hid Himself in a big pot in a friend's house. Later, Dadipandan, the friend, made the demand that He should give Moksha not only to himself but also to his relatives and to the pot which protected Him. The lecturer said Dadipandan was none else than Guha, who poured his affection on Sri Rama, the relatives were the five lakh members of the tribe of hunters who stood by him to fight on behalf of Sri Rama, and the pot, the boat which carried the Lord from one bank of the Ganga to the other. Yasoda caught hold of Sri Krishna later, but as she tried to tie Him to a stone mortar, the rope was found to be short by a few inches. Several pieces brought by the Gopis were then knotted together but still the total length was not sufficient. Sri Krishna got Himself bound ultimately. The rope made of three strands symbolised knowledge, devotion and detachment by which one could reach His feet.

Sri Krishna was keen to eat jambu fruits sold by an old woman, but the grain He brought from His house got scattered by the time He could reach her; sensing the disappointment of the child and studying His extraordinary form, she started placing the fruits in His hands but there was always space left for one more fruit! She was deeply pained that the hand was not full. The genuine affection of the woman made His heart melt and when she tried again, she was surprised to find in her basket heaps of priceless gems!

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* * *

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to be inaugurated by

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Supreme Court Advocate, Mysore.

under the Presidentship of

Sri Vidyabhushana **T. S. RAGOPALIYENGAR,** M.A. LL.B.
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on Saturday the 17th July 1965, at 6 p.m.
at the Narasimharaja Sahakara Bhavana
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G. R. JOSYER, M.A. HONS F.N.B.S; M.R.S.L
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ತಾ॥ ೧೭-೭-೧೯೬೫ ನೇ ಶನಿವಾರ ಸಾಯಂಕಾಲ ೬ ಘಂಟೆಗೆ
ಮೈಸೂರು ನೂರಡಿ ರೋಡ್ ಶ್ರೀ ನರಸಿಂಹರಾಜ ಸಹಕಾರಭವನದಲ್ಲಿ
ಮಹಾರಾಜ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ
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RS. 15—00

MAHABHARATA IN RUSSIAN!

One would have thought that only a large group of qualified specialists could do what Prof. Boris Smirnov, a surgeon by trade, did in translating from Sanskrit into Russian the Tale of Nala and six other volumes of the Indian epic, Mahabharata.

Smirnov gave his first thought to the epic in 1918. Returning from the front, where he went after graduation from the Military Medical Academy, he bought a tattered Sanskrit dictionary. He became interested in it because of his rule, which had become an important feature of his character, never to ignore things which he knew nothing about!

The result of this was his knowledge of seven languages, a whole series of important medical researches, a doctor's dissertation, and translation of an Indian epic!

It took him 33 years to translate the first book of Mahabharata. Boris Smirnov for the first time translated Sanskrit directly into Russian. He was bed-ridden by disease but his world was not confined to the four walls of his room.

His friends say, and rightly, that he accomplished a titanic work. In sheer volume the translation of Mahabharata exceeds the Odyssey and Iliad put together.

Also great are Smirnov's services in the development of Soviet neurosurgery. He was first in the Soviet Union to perform a most difficult operation on the spinal column. The operation which lasted 17 hours was performed not in Moscow or Leningrad but in Ashkhabad!

EARTH'S AGE

Elderly ladies, and some of the younger ones as well, do not like to reveal their age, but the persistent efforts of scientists have induced mother nature to tell us that she is indeed an old, old lady.

In fact, it has now been quite well established that old planet earth has been soaring around the universe for some five billion years.

There are several ways of estimating the age of the earth, but the simplest and most straightforward is that of examining that which is really quite similar to a clock—namely, radioactivity.

The decay of radioactive atoms is really quite similar to the ticking away of a clock. If a piece of radioactive material—say uranium—is examined, a certain very definite fraction of the atoms will decay in any definite time period.

It was, in fact, by examining deposits of uranium which were locked into certain rocks that enabled scientists to establish the age of the earth.

The uranium, after radioactive decay, turns into an isotope of lead. Thus by examining the amount of uranium and the amount of lead contained in a given rock, it is a simple matter to determine how much uranium there once was. Knowing how much existed at one time, and knowing the rate at which the "atomic clock" ticks enabled determination of the age of the earth.

You may question how it was known that there was no lead in the rock to begin with. This could easily be established in that naturally occurring lead is in a different form than the lead which is residue of the decay of uranium atoms.

Incidentally, the "big bang" cosmology theory would also predict something of the

order of five billion years for the age of the universe.

You will probably recall that the "big bang" theory supposes that the universe was formed by exploding a huge dense mass into the objects which are now the planets and stars. This theory is supported, as I have previously mentioned, by the fact that our universe seems to be expanding.

If the present position of the heavenly bodies, and the rate of expansion are carefully examined, it turns out that it would have taken of the order of five billion years to attain the situation which now exists.

In other words, presuming an "explosion" at some time in the past, it would take about five billion years for the heavenly bodies to have reached their present position.

Probably of more interest than the present age of the earth is that of deciding how long life, as we now know it, will go on. This is not such an easy question to answer. However, there are some reasonably well founded theories.

The theories predict that the earth will heat up to the point where the ocean will boil in another five or six billion years. Still later as our sun dissipates, it will become unbelievably cold.

I do not know whether this theory is correct or not, in any case, there is no use worrying about it. Five billion years is a long time!

The facts of the business are, we are quite lucky. If the sun originally had ten per cent more mass, the oceans, according to theory, would be boiling right now!

R. C. M.

INSANE ORDERS

Hoarding of gold by Indians during their country's present monetary problems was described by the Financial Times recently as responding in a simple and familiar way to a simple and familiar fact.

In a special article "the gold fever rages unchecked," it said India's gold prices were now higher than they had ever been at almost any other time in Indian history!

"Flourishing black markets have sprung up all over the country and their activities are considered important enough to be reported "in the newspapers", the Financial Times said.

It added that by tradition India had always been a bottomless pit for gold hoarders.

The newspapers said as a result of the efforts by the Indian Government to acquire gold from the people while restricting its holding and trading: "Probably more people now possess more gold than ever before. In the so called black markets it is as easy to buy and sell the metal as it is to inhale fresh air: and several hundreds of thousands of goldsmiths have lost their jobs since the Indian passion for constantly remaking ornaments has slowed down, although the trade in gold has not."

The Financial Times said that although trading in pure gold is officially banned in India its price recently went up to a record level and is now only slightly below that level.

It said several reasons had been offered to explain the latest rise in price: "Despite official denials strong rumours have been going round that the Government, in a desperate move to check inflation, might demonetise the higher-denomination currency notes. Gold is judged to be an excellent hedge against such a possibility.

(Continued on page 6.)

The Rationalist

ALASINGA PERUMAL

A chapter of Swami Vivekananda

(Continued from last issue)

Alasinga was intensely earnest and sincere in thought, word, and deed, whenever he set his heart on anything. He exhibited an abundance of healthy wisdom and a capacity to get things done smoothly and speedily. He was unostentatious and full of selfabnegation. He never pushed himself forward to the exclusion of others, nor did he seek any credit for any act of his. Like fire hidden under ashes or a fruit shaded beneath leaves he lived a silent unobtrusive life. He was an ideal Karma Yogi and a great Bhakta. He was ever ready to be taken out of his house in the midst of his work in order to render some help to somebody. Throughout his life he lived for others and felt he was duty bound to serve others without expecting any return. His innumerable, little acts of kindness in relieving individual distress even at the risk of his own discomfort had earned for him the gratitude of one and all.

His affable and obliging disposition served to create for him a large circle of friends of all classes and communities. He had great influence with the rich and the poor, the high and the low, officials and non-officials alike, all of whom cherished great regard for Alasinga. He was a worthy champion of every good cause however insignificant it might be. His co-operation was sought after even by the leading men of his day because he would work sincerely, keeping himself in the background. He never harboured ill will against any person and utter nothing but godspeed to every one whether he agreed with him or not. He was intensely national in outlook and deeply loved motherland thereby setting an example of how a man could love his country. He held liberal and progressive views on social and political matters, and it is no exaggeration to say that he was far in advance of the times he was born in. Though he was never directly connected with politics, his spirit of true nationalism flowed in various other channels. He was intimately associated with Mrs. Annie Besant and the Young Men's Indian Association of Madras. The patriot-poet Subrahmanya Bharati of Tamilnad was one of Alasinga's good friends. Poet Bharati has paid a glowing tribute to the memory of Alasinga, and has acknowledged that he had received immense help from Alasinga as occasions arose. Alasinga was not looked upon as a mere schoolmaster only. He was considered an authority on many subjects on account of his ripe experience and deeply religious life. Once Poet Subrahmanya Bharati asked Sister Nivedita, 'There are in Madras no patriot leaders old enough to supervise and guide youths like us; what are we to do?' Sister Nivedita replied, 'Alasinga is there. If you have doubts regarding public affairs you may have them cleared by him.'

Though never above want, Alasinga remained self-satisfied with what little he earned himself. Love of money and power was foreign to his nature. Once a rich American disciple of Swami Vivekananda, sympathizing with Alasinga in his pecuniary difficulties, expressed to Sister Nivedita his intention of making a gift of a lakh of rupees to Alasinga so that he may be placed above want. When Alasinga was informed of this by Sister Nivedita he

thought for a while and replied to her thanking the gentleman for his generous offer but regretting his inability to accept the money. Later he told his friends that he was unwilling to sacrifice his independence for a little personal gain. Alasinga was a perfect product of Indian Vedantic thought. Though he had done nothing during his lifetime with a view to perpetuating his memory, his life's work will go down to history as the worthy contribution of those rare souls who have sincerely striven to serve mankind with no selfish motive in them. He carried the conviction of the grandeur of Indian philosophic thought in his daily life which was a practical application of the ideal of Karma Yoga as taught in the Bhagavad Gita. Alasinga has left a memory which is cherished with loving regard by every one of his numerous friends. None returned from him without being better for the visit. His premature death on the 11th May, 1909, at the age of 44, after a protracted illness, was a loss not only to those who knew him but also to the country as a whole. If the end had not come so early, the world would certainly have witnessed greater manifestation of the divinity that lay enshrined in the person of Alasinga Perumal. Though living in the world as a householder, he was not of the world. Alasinga Perumal lived an exemplary life worthy of emulation by every Indian youth who is fired with the determination to 'Arise, and stop not till the goal is reached!'

There can be no better tribute to Alasinga Perumal's memory as a fitting conclusion to this life-sketch than the following description of him by Swami Vivekananda. (When Swami Vivekananda reached Madras on his way to the West for the second time, Alasinga travelled with the Swami from Madras to Colombo on board the ship with the intention of consulting the Swami about the Brahmavadin and the Madras work).

" — Alasinga, Editor, Brahmavadin, who is a Mysore brahmin of the Ramanuja sect, having a fondness for "Rasam" (pungent and sour dal soup), with shaven head and forehead overspread with the caste-mark of the Tengale sect, has brought with him with great care, as his provision for the voyage, two bundles in one of which there is fried flattened rice, and in another popped rice and fried peas! His idea is to live upon these during the voyage to Ceylon, so that his caste may remain intact. Alasinga had been to Ceylon once before, at which his caste-people tried to put him in trouble, without success.... A Madrasi by birth, with his head shaven so as to leave a tuft in the centre, barefooted, and wearing the dhoti, he got into the first class; he was strolling now and then on the deck and when hungry, was chewing some of the popped rice and peas! — 'However, one rarely finds men like our Alasinga in this world—one so unselfish, so hard-working, and devoted to his Guru, and such an obedient disciple is indeed very rare on earth." (The complete Works of Swami Vivekananda, Vol, VII, pp. 315-16.")

ಯಜುರುಪಾಕರ್ಮ	೦–೨೫.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೨೫.
ಭಗವದಾರಾಧನ	೦–೪೦.
ನಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಚಕ್ರದೇವರಾಜಬಿಷ್ಟಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	1–25.
Life of Saint Anantarya, in English and Hindi.	1–00.

ENGLISH ?

(Continued from last issue.)

The importance of English in the international field is not disputed by anyone. It is our window on the world. But a windw cannot take the place of a door in a room. Needless to say a door of knowledge is more essential than a window on the outside world.

If education can be more easily imparted through one's mother-tongue, why should we insist it should be imparted through English? Wont this result in waste of time and energy ?

Secondly, how many people in this vast country require the use of this window ? Those who travel abroad or do business with firms in foreign lands. Such persons may not exceed even one per cent of the total population of the country. Why penalise the whole nation for the benefit of a microscopic minarity ?

However, English may be taught as one of the subjects or it may even be made compulsory from the eighth standard, so that people may have some knowledge of this international language. It must be borne in mind that in countries like Russia, Germany, Japan and France, English does not occupy the place it does in India. Yet they manage their foreign trade very well and their progress in the field of science, too, is satisfactory.

If Hindi replaces English in higher education, the standard of English is bound to go down. We should strive to raise the standard of Hindi and of the regional language. Instead of taking steps to raise the standard of Hindi, Mr. Chagla feels sorry for the low standard of English !

He has failed to adopt a positive approach to the problem of the medium of education. His sole intention is to retain English as the medium of education, and he discovers one reason after another to promote his cause.

In the Lok Sabha on December 10, 1964, Mr. Frank Anthony cited several instances to show that the standard of education at the secondary stage had fallen where instruction was being imparted in regional languages.

Mr. Anthony seems to have ignored a few patent facts. India is trying to educate the masses through regional languages. While trying to achieve the objective within the shortest possible time, quality has suffered, not because of the medium of instruction but for other reasons, like lack of trained teachers, lack of library facilities, etc.

Rieh people want their children to become I.A.S. officers or join the Military or Foreign Service. They know this is possible only if their children have a good knowledge of English. So they send their children to schools where the medium of instruction is English. Because of high fees in English-medium schools, only well-to-do parents can afford to send their children to such schools.

(To be continued)

(Continued from page 2.)

" Secondly, there have been strong rumours that India might devalue her Rupee as the foreign exchange crisis is more acute than ever before.

" Thirdly, now that the period of the partial amnesty for tax-evaders and holders of ' unaccounted wealth ' has expired, drastic action has been threatened against those who have not made use of the amnesty (very few people in fact did), the Financial Times said.

The article ended : " However much the Government may deplore it, by buying and selling gold the people of India seem to be doing no more than responding in a simple and familiar way to a simple and familiar fact."

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ENGLISH ?

(Continued from last issue.)

Persons of low income or agriculturists send their children to municipal schools. They make their children do domestic work or send them to work in fields during the harvest season. Hence the educational standard in such schools is bound to be low. It is wrong to say that the standard of education in municipal schools is low because education is imparted in regional languages.

Today education up to the S.S.C. examination is imparted in regional languages, and thereafter in English. After the adoption of the Constitution, the following steps should have been taken :

1. In non-Hindi-speaking States, Hindi should have been taught from the third standard as a subject and English or any other foreign language from the eighth standard. (Ninety-five per cent of the students would have opted for English because of our past connection with it.)

2. Hindi should have replaced English as the medium of instruction at the University level.

Mr. Chagla thinks that only English can be the 'link' language, totally forgetting that Hindi is replacing English. "If English is discontinued, what will be the position in the Supreme Court, the High Courts and Universities?" Mr. Chagla asks.

The reply is that Hindi is bound to prove a better 'link' language in our country than English. The speed with which Hindi is being taught in the country, especially in non-Hindi-speaking States, shows that it will not take a long time for Hindi to become a real 'link' language, unlike English, which is the 'link' language of the privileged few.

Furthermore, Mr. Chagla thinks of the link' between only small groups—like a university and its students, the Court and its advocates. He does not seem te bother about clients who require interpreters at every state. What about the 'link' between the Government and the masses? Is it necessary to teach them English? Which medium of instruction will suit them better—Hindi or a regional language or English?

Even eminent educationists realise the need to impart education in the pupil's mother-tongue. This simplifies the process of learning. Any other course complicates the process and makes learning a tedious and taxing business.

I have no doubt that once Hindi becomes our official language in the true sense of the term, people will study it as conscientiously as they did English when it was imposed on us by the British years ago.

On December 2, 1964 and on April 23, 1965, Mr. Chagla declared in the Lok Sabha that he had been consistently taking the position that "ultimately the regional language must be the medium of instruction." But he immediately added that only English would remain the 'link' language in the country.

At a public function in Ahamedabad on November 9, 1964 and in the Lok Sabha on December 11, 1964, Mr. Chagla urged the Gujarat State to introduce teaching of English from the fifth standard.

To defend the continuance of the teaching of English, he even quoted the declaration of Human Rights, under which every parent had a right to determine the language in which his children should be taught. I am afraid the ex-Chief Justice twisted the declaration to suit his purpose. A person has a right to be taught in his mother-language and not in any other language of his choice.

If the declaration were to be interpreted as Mr. Chagla does it, thent o suit the convenience of people who want their children

to be educated in Russian, German or French, the Government would have to start schools with these media of instruction. Needless to say this is not a practical proposition.

Paying lip sympathy to regional languages, Hindi and even the Devanagari script, the Union Education Minister did not answer the question by Mr. Prakash Vir Shastri on December 10, 1964, why Aligarh University taught Hindi in the Roman script, which was against the provisions of the Constitution.

Though Mr. Chagla has openly disapproved of Gujarat's policy of teaching English from the eighth standard, he has not so far advised States like Madras and West Bengal to start teaching Hindi from the third standard, which they should have done long ago.

Instead, he said in the Lok Sabha on December 11, 1964: "I will not be a party to forcing Hindi on the South, or West Bengal or any other part of the country."

No one can doubt the patriotism of our Education Minister or the sincerity of his statement that "national unity is of paramount importance". But it is difficult to agree with his views regarding the claims of English as a suitable link language in this vast country.

His approach to the language problem is more sentimental than rational.

Once Hindi and regional languages come to occupy their proper position in our educational set-up, it will not only expedite emotional integration, but also all-round progress.

B. L. Tholiya.

* * *

But in actual fact there is growing blind emotional disintegration! God help this Nation!

Ed.

A GREAT SOUL PASSES

"On 17-4 65 Seth Jaydayal Goenka departed this life. He was originally a Marwari businessman of Bankura (Bengal). But he was of intensely religious nature. He started the Hindi monthly journal "Kalyana" which has a circulation of 1,52,000. Every year there was a special issue on some religious subject containing writings of famous scholars and beautiful religious pictures. The Kalyana was wholly devoted to religious topics. On principle no advertisement was accepted. He established the Gita Press at Gorakhpur, U. P., wherefrom hundreds of thousands of copies of the Bhagavadgita, various Upanishads with commentaries of Sankara, the Mahabharata, the Ramayana (of Valmiki and Tulsidas), Bhagavata-purana, other Puranas and religious books were printed. He also started the English monthly journal 'Kalyana kalpataru'. In all this work he was ably supported by the saintly scholar Sri Hanuman Prasad Poddar. He established two institutions called Gobinda Bhavan in Calcutta where Ayurvedic medicines were freely distributed and sold also religious books, pictures and other useful things. Every year he went to Haridwar and spent a month or so at Swargasrama on the bank of the Ganges opposite to Hrishikesh with a large number of devotees who all lived in small huts. For about a year his health was bad. He went from Bankura to Hardwar where he arrived on 31st March On the way he met numerous devotees whom he advised to bow down to elders regularly and serve them, and take the name of God incessantly. On the 16th April when suffering from intense pain he asked Sri Hanuman Prasad to recite passages from the Upani-

(Continued on page 6.)

171st JAYANTHI OF H. H. MUMMADI KRISHNARAJA WADIYAR.

The 171st Jayanthi of H. H. Sri Mummadi Krishnaraja Wadiyar was celebrated in the Sahakar Bhavan, Mysore, on 17-7-1965. It was inaugurated by Sri M. A. Doreswamy Iyengar, M.A., B.L., and was presided over by Sri T. S. Rajagopala Iyengar, M.A., LL.B., Mysore. Prominent citizens of Mysore had assembled in large numbers. The dais was decorated with an illuminated portrait of H. H. Mummadi Krishnaraja Wadiyar. After Invocation, Kumari Sukanya recited commemorative verses in Kannada and Sanskrit.

Welcoming the distinguished gathering Sri G. R. Josyer, M.A., F,R.E.S., Convenor of the Jayanthi Celebration Committee, observed :

" ಶ್ರೀ ಎಂ. ಎ. ದೊರೆಸ್ವಾಮೈಯ್ಯಂಗಾರ್ರವರೆ, ಶ್ರೀ ಟಿ. ಎಸ್. ರಾಜಗೋಪಾಲೈಯ್ಯಂಗಾರ್ರವರೆ, ಮಹಿಳೆಯರೆ ಮತ್ತು ಮಹನೀಯರೆ,

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ೧೭೧ ನೇ ವರ್ಧಂತಿ ಸಮಾರಂಭಕ್ಕೆ ತಮ್ಮಗಳೆಲ್ಲರಿಗೂ ಸುಸ್ವಾಗತವನ್ನು ಬಯಸುತ್ತೇನೆ. ಈ ಮೈಸೂರ್ ಸಂಸ್ಥಾನದ ಬೇರು ಗರ್ಭದಲ್ಲಿ ಹುಟ್ಟಿತು ಎಂದು ಹೇಳಬಹುದು. ಅದಕ್ಕೆ ಮುಂಚೆ ಇದು ನೂರೆಂಟು ಪಾಳಯಗಳಾಗಿದ್ದಿತು. ಆ ವರ್ಷ ಯದುರಾಯರು ಈ ಪ್ರಾಂತಕ್ಕೆ ಬಂದು ಇಲ್ಲಿ ಪುರಿಗೆರೆ ಎಂಬ ಪಾಳಯವನ್ನು ಆಕ್ರಮಿಸಿಕೊಂಡು ಯದುವಂಶವನ್ನು ಸ್ಥಾಪಿಸಿದರು. ಕ್ರಮವಾಗಿ ಅವರ ವಂಶೀಕರಿಂದ ರಾಜ್ಯವು ವಿಸ್ತರಿಸಲ್ಪಟ್ಟು ೧೬೦೦ರಲ್ಲಿ ರಾಜ ಒಡೆಯರವರು ಶ್ರೀರಂಗಪಟ್ಟಣದಲ್ಲಿ ಅಸ್ತವಾಗುತ್ತಿದ್ದ ವಿಜಯನಗರ ರಾಜರ ಗವರ್ನರನ್ನು ತಪ್ಪಿಸಿ, ಪಟ್ಟಣವನ್ನು ರಾಜಧಾನಿಯಾಗಿ ಮಾಡಿಕೊಂಡರು. ಅವರ ನಂತರ ರಣಧೀರ ಕಂಠೀರವ ನರಸರಾಜ ಒಡೆಯರವರು ಹೆಸರಿಗೆ ತಕ್ಕಂತೆ ಪರಾಕ್ರಮಿಗಳಾಗಿ ರಾಜ್ಯವನ್ನು ವಿಸ್ತರಿಸಿದರು. ನಂತರ ಚಿಕದೇವರಾಜ ಒಡೆಯರವರು ರಾಜ್ಯಾಡಳಿತದಲ್ಲಿ ಬಹಳ ದಕ್ಷರಾಗಿ ಸರ್ವತೋಮುಖವಾಗಿ ವಿಚಕ್ಷಣೆಯಿಂದ ಪ್ರಜಾಪಾಲನೆ ಮಾಡಿದರು. ೧೭೪೦ರ ಹೊತ್ತಿಗೆ ಮದ್ರಾಸಿನಲ್ಲಿ ನೆಲೆಸಿದ್ದ ಇಂಗ್ಲಿಷರಿಗೂ ಪುದುಚೇರಿಯಲ್ಲಿ ನೆಲೆಸಿದ್ದ ಫ್ರೆಂಚರಿಗೂ ಘರ್ಷಣೆಗಳು ಆರಂಭವಾಗಿ ದಕ್ಷಿಣ ದೇಶಕ್ಕೆಲ್ಲ ಹಬ್ಬಿತು. ಆ ಸಂದರ್ಭದಲ್ಲಿ ಹೈದರಲ್ಲಿಯೆಂಬ ಸಮರ್ಥನು ಮೈಸೂರ್ ಸೈನ್ಯಕ್ಕೆ ನಾಯಕನಾಗಿ ಬ್ರಿಟಿಷರನ್ನು ಅನೇಕ ಕಡೆ ಸೋಲಿಸಿ ಬಲಿಷ್ಠನಾಗಲು ಇಲ್ಲಿನ ರಾಜರ ಪ್ರಭಾವವು ಕುಂದಿ ಅವನದೇ ಆಡಳಿತವಾಯಿತು. ಆಗ ರಾಜಪತ್ನಿಯಾಗಿದ್ದ ಮಹಾರಾಣಿ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿ ಎಂಬ ಪ್ರತಿಭಾವಂತೆಯು ಯದುವಂಶದ ರಾಜ್ಯವನ್ನು ಉಳಿಸಲು ಮದ್ರಾಸಿನ ಬ್ರಿಟಿಷರೊಡನೆ ೩೦ ವರ್ಷಕಾಲ ಗುಪ್ತವಾಗಿ ಸಂಧಾನ ನಡೆಸಿ ಅವರು ನಾಲ್ಕು ಸಲ ದಂಡೆತ್ತಿ ಬಂದು ಕಡೆಗೆ ೧೭೯೯ರಲ್ಲಿ ಟಿಪ್ಪುಸುಲ್ತಾನನ ಸಂತತಿಯನ್ನು ತಪ್ಪಿಸಿ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರಿಗೆ ಮೈಸೂರಿನಲ್ಲಿ ಪಟ್ಟವನ್ನು ಕಟ್ಟಿದರು. ಈ ಊರಿನ ಆರಂಭ ಮತ್ತು ಏಳಿಗೆಗೆ ಅದೇ ಕಾರಣ. ಮೂವತ್ತು ವರ್ಷನಂತರ ಬ್ರಿಟಿಷರು ಮಹಾರಾಜರಿಂದ ರಾಜ್ಯವನ್ನು ಕಿತ್ತುಕೊಂಡರು. ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರು ಧೈರ್ಯಗುಂದದೆ ತಮಗೆ ಇದ್ದ ರಾಜತ್ವದಲ್ಲೆ ಪ್ರಜೆಗಳ ಮಮತೆಯನ್ನು ಸಂಪಾದಿಸಿ ರಾಜ್ಯವು ತಮ್ಮದೇ ಎಂದು ಸಾಧಿಸಿ ಚಾಮರಾಜ ಒಡೆಯರಿಗೆ ಮುಂದುವರಿಯುವಂತೆ ಮಾಡಿದರು. ಮೈಸೂರಿನ ಈಚಿನ ನೂರುವರ್ಷಗಳ ಅಭಿವೃದ್ಧಿಗೆ ಅದೇ ಕಾರಣ. ಚಾಮರಾಜ ಒಡೆಯರು, ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜರು, ಜಯಚಾಮರಾಜರು, ಈಗ ಆಸ್ತಿಗಳನ್ನೂ ಅಧಿಕಾರಗಳನ್ನೂ ಅನುಭವಿಸುತ್ತಿರುವ ಅನೇಕ ಅರಸರುಗಳೂ, ಊರಿನ ಸೌಂದರ್ಯಕ್ಕೆ ಹೆಸರ್ಪಡುವ ನಾಗರಿಕರೂ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರಿಗೆ ಋಣಿಗಳಾಗಿರಬೇಕು. ಬೆಂಗಳೂರಿನಲ್ಲಿ ಕೆಂಪೇಗೌಡರಿಗೆ ಸಲ್ಲುವ ಕೀರ್ತಿ ಶಿವಮೊಗ್ಗೆಯಲ್ಲಿ ಶಿವಪ್ಪನಾಯಕರಿಗೆ ಸಲ್ಲುವ ಗೌರವ ಮೈಸೂರಿನಲ್ಲಿ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರಿಗೆ ಸಲ್ಲಬೇಕು. ಆ ಭಾವನೆಯಿಂದ ಇಲ್ಲಿನ ಶ್ರೀ ಎ. ಸುಬ್ರಹ್ಮಣ್ಯ ಐಯ್ಯರ್ ಮುಂತಾದ ಪ್ರಮುಖರು ಈ ವರ್ಧಂತಿಸಮಾರಂಭವನ್ನು ಸ್ಥಾಪಿಸಿ ಅದು ೧೯೩೭ರಿಂದ ನಡೆದುಕೊಂಡುಬರುತ್ತಿದೆ.

ಈ ವರ್ಷದ ಸಮಾರಂಭಕ್ಕೆ ಈ ಊರಿನ ಗಣ್ಯಮಹನೀಯರುಗಳಾದ ಶ್ರೀಮಾನ್ ಎಂ. ಎ. ದೊರೆಸ್ವಾಮಿ ಐಯ್ಯಂಗಾರ್ ಎಂ. ಎ. ಬಿ. ಎಲ್, ಶ್ರೀಮಾನ್ ಟಿ. ಎಸ್. ರಾಜಗೋಪಾಲೈಯ್ಯಂಗಾರ್ ಎಂ.ಎ , ಎಲ್ಎಲ್.ಬಿ. ಅವರ ನೇತೃತ್ವವನ್ನು ಕೋರಿದೆ. ಶ್ರೀ ಎಂ. ಎ. ದೊರೆಸ್ವಾಮಿ ಐಯ್ಯಂಗಾರ್ರವರು ಮಂಡ್ಯದಲ್ಲಿ ಜನಿಸಿ ಈ ಊರಿಗೆ ಬಂದು ಪೂರ್ಣವಿದ್ಯಾಪಾರಂಗತರಾಗಿ ತಮ್ಮ ವೈದುಷ್ಯ ಮೇಧಾಶಕ್ತಿಗಳಿಂದ ಅಗ್ರಗಣ್ಯರೆನಿಸಿಕೊಂಡಿದಾರೆ. ಬಾರ್ ಲೈಬ್ರೆರಿಯ ಸಮಸ್ತ ಲಾ ಬುಕ್ಕುಗಳಲ್ಲಿರುವ ವಿಷಯಗಳೂ ಇವರ ಕಂಠಸ್ಥವಾಗಿವೆ. ಹೊಸ ಲಾಯರುಗಳು ವಿಷಯಗಳಿಗಾಗಿ ಲಾ ಬುಕ್ಕುಗಳಲ್ಲಿ ಹುಡುಕದೆ ಇವರಿಂದ ತಿಳಿದುಕೊಳ್ಳುತ್ತಾರೆ. ಇತರ ಪ್ರಾಪಂಚಿಕ ವ್ಯವಹಾರಜ್ಞಾನದಲ್ಲೂ ಇವರು ಸರ್ವಜ್ಞರು. ಇಂಗ್ಲಿಷ್‌ನಲ್ಲಿ ಹೇಳುವ " He is a Walking Lexicon " ಎಂಬ ವರ್ಣನೆಯು ಇವರಿಗೆ ಸಲ್ಲುತ್ತದೆ. ಇವರು ನಿಗರ್ವಿಗಳು, ನಿರಾಡಂಬರರು, ನಿಸ್ಪೃಹರು, ಸಾತ್ವಿಕರು, ಉಪಕಾರಿಗಳು. ಅವರು ಈ ದಿನದ ಸಮಾರಂಭವನ್ನು ಉದ್ಘಾಟಿಸಬೇಕೆಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ.

ಶ್ರೀಮಾನ್ ಟಿ. ಎಸ್. ರಾಜಗೋಪಾಲೈಯ್ಯಂಗಾರ್ರವರು ತಿರುಮಕೂಡ್ಲು ನರಸೀಪುರ ಕ್ಷೇತ್ರದಲ್ಲಿ ಜನಿಸಿ, ಮೈಸೂರಿನಲ್ಲಿ ನೆಲಸಿ ವಿದ್ಯಾಪ್ರಾಪ್ತಿಯನ್ನು ಹೊಂದಿ ಈ ಊರಿನ ನಾನಾರಂಗಗಳನ್ನು ಪ್ರವೇಶಿಸಿ ಅದರಲ್ಲಿ ಮುಂದಾಳುಗಳಾಗಿ ಪ್ರವರ್ತಿಸಿ ಅವುಗಳಿಗೆ ಹುರುಪನ್ನು ಕೊಟ್ಟಿದಾರೆ. ಮುನಿಸಿಪಲ್ ಕೌನ್ಸಿಲ್, ಪ್ರಜಾಪ್ರತಿನಿಧಿಸಭೆ, ಯೂನಿವರ್ಸಿಟಿ ಸೆನೆಟ್, ಸಹಕಾರಸಂಸ್ಥೆಗಳು ಇವೆಲ್ಲದ

ರಲ್ಲೂ ಉತ್ಸಾಹಿಗಳಾಗಿ ಭಾಗವಹಿಸಿದಾರೆ. ಪ್ರತಿನಿಧಿಸಭೆ ಪಾರ್ಟಿಯ ನಾಯಕರಾಗಿದ್ದರು. ರಾಜಕೀಯದಲ್ಲಿ "ನ್ಯಾಷನಲಿಸ್ಟ್ ಪಾರ್ಟಿ" ಯನ್ನು ಆರಂಭಿಸಿದರು. ವಿದ್ಯಾರಂಗದಲ್ಲಿ ಈ ಊರಿನ ಲಾಕಾಲೇಜನ್ನು ಆರಂಭಿಸಿದರು. ಈ ಮಧ್ಯೆ ಬರವಣಿಗೆಯಲ್ಲೂ ಪ್ರತಿಭಾವಂತರಾಗಿ "Indian Women in the New Age", "Making of Rural India", "Indians Overseas", "Public Opinion" ಮತ್ತು "Working of Democracies in India" ಎಂಬ ಉದ್ಗ್ರಂಥಗಳನ್ನು ರಚಿಸಿದರು. ಇವರು ಜನಾನುರಾಗಿಗಳು, ಕುಶಾಗ್ರಬುದ್ಧಿಗಳು, ಉತ್ಸಾಹಿಗಳು, ಸೌಜನ್ಯಶೀಲರು, ಸಮರ್ಥರು. ನಾನು ಈ ಸಮಾರಂಭದ ಅಧ್ಯಕ್ಷತೆಗೆ ಅವರನ್ನು ಕೋರಲು ಅವರು ಬರೆದ ಉತ್ತರದಲ್ಲಿ ಒಂದು ವಾಕ್ಯವು ಸ್ಮರಣೀಯವಾಗಿದೆ:

"I just now returned from Bangalore. I am going to Mandya for a case now. On Monday I again go to Bangalore to finish the arguments in the High Court in a part-heard matter. From there I go to Nagpur for another case. I return on the 6th July". ಅದು ಅವರ ಉತ್ಸಾಹ ದಕ್ಷತೆಗಳನ್ನು ಸೂಚಿಸುತ್ತದೆ. ಅವರು ಈ ದಿನದ ಸಮಾರಂಭಕ್ಕೆ ಆಗ್ರಾಸನವನ್ನು ವಹಿಸಬೇಕೆಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ.

ಈ ಇಬ್ಬರು ಮಹನೀಯರೂ ಈ ಸಮಾರಂಭದಲ್ಲಿ ಎರಡು ಚಿನ್ನದ ದೀಪಸ್ತಂಭಗಳಂತೆ ಶೋಭಿಸುವರೆಂದು ತಾವುಗಳು ಭಾವಿಸುವಿರೆಂದು ನಂಬುತ್ತೇನೆ."

In the course of a learned and deeply interesting Inaugural Address Sri M. A. Doreswamy Iyengar observed that H. H. Mummadi Krishnaraja Wadiyar was an exceptionally controversial figure, and that his ascent and reign presented many ticklish controversial points. Poorniah was against him and wanted Tippu's sons to be enthroned. Maharani Lakshammanni was against him as his father's selection as Maharaja by Hyder Ali had been against her own wish. The British themselves were of two opinions. Ultimately however he was installed as Ruler, in order to avoid too much Muslim preponderance in South India.

But 30 years later the British wanted to confiscate the State. Then the Nizam and the Mahrattas pointed out they were entitled to ⅓rd shares, as they had helped to defeat Tippu Sultan. So the British had to desist. As to Yaduraya, there was no record to show that in 1399 one "Yaduraya" came here from Gujarat. For centuries later there was no such record. There was reference to a "Vijaya" who came to Mysore in that year. The adoption of Chamaraja Wadiyar also was a matter of controversy. Krishnaraja Wadiyar, however, was not only a worthy Ruler, but a scholar who took part in learned discussions among his Pandits.

The audience were entertained with a variety programme consisting of Music, Veena, Folk Dance, Comic and Group Dance by the accomplished students of the National Girls' High School, Kumaries, G. Rathnaprabha, Sukanya, M. K. L. Thangamani, N. S. Nagamani, B. G. Mahalakshmi, R. Lakshmi, B. Sujalamma, R. V. Lalithamba, M. N. Amruthavalli, V. Balamba, M. D. Shubhavathi, P. K. Nagarathna, M. S. Bharathi, B. S. Shubha, K. A. Nagamanikya and Umadevi.

Rising amidst cheers, the President, Sri T. S. Rajagopaliengar paid eloquent tribute to the memorable Maharaja as one who maintained the traditional type of Hindu Rulership as prescribed by the Sastras. He was friend to the poor, generous to the learned, lavish in offerings to God and Religious Mathadhipathis. He renovated temples, established schools and Hospitals, encouraged arts and literature, and deeply endeared himself to everyone of his subjects. His memory is still green in the minds of many of the present day nearly a century after his demise.

Prizes were distributed to the participants in the entertainment, and after Vote of Thanks by Sri G. R. Josyer, the function concluded with the singing of the National Anthem.

'DROP OUTS"

For every 100 children in Class I in any given year, only 27 join Class VI, 17 or 18 Class IX and only seven or eight join Class XI. The loss comes to nearly 90 per cent!

This conclusion has been reached by the Directorate of Manpower, Union Home Ministry.

In a paper entitled "Administrative problems in educational planning" the Directorate says: "The drop-out in our school system is of much too large a magnitude and results in serious loss of national talent."

Expansion and diversification of facilities at the secondary school level, says the paper, have to be related to employment policy, "because obviously the educational system should not be called upon to produce people who cannot be utilised.

It has been suggested that the diversification of courses should have a predominant employment bias, otherwise the system would only serve to intensify the problem of educated unemployment.

If diversification is provided to students at the age of 14, soon after they complete Class VIII-IX, the period of further training and apprenticeship should be at least three years to get over the age-limit prescribed by labour laws.

"A good strategy might provide for successive drawals between 14 and 17", says the paper. "The quantum of training and magnitude of facilities must nevertheless be related to foreseeable requirements."

The paper says the possibility of providing compulsory education up to the age of 14 is remote indeed and it may take at least two decades beyond 1970-71 to reach anywhere near this objective.

The reason for this is, however, not the rate of expansion only. The major problem is one of retention within the school system and prevention of drop-outs.

To a large extent drop-outs at increasing age-levels beyond the age of 10 are due to economic considerations. The provision of part-time schools may be a step in the right direction, the paper suggests.

The further strategy for educational development at the secondary school level, the paper says, should take note of the following points:

(a) The age-group utilisation in India is low compared to international standards.

(b) The age-group rate is abnormally high. There is a strong case for improving retention rate, for diversification of courses and consolidation of facilities.

(c) The possibilities of diversification are limited by financial consideration, lack of qualified teachers and, above all, employment prospects and manpower requirements.

(d) The degree of unemployment among matriculates from general courses is also high.

(e) The pressure on institutions at the third level is increasing.

(*Continued from page 3*)

shads which the latter did for a long time. On 17th April in the afternoon he breathed his last. Seth Jaydayal attained the high water mark in Karma, Jnana and Bhakti. Such a person is rarely met with even in India. His death is a great loss to the cause of religion. He was about 80 years of age. His wife predeceased him by a few years. He had no issue."

* * *

Writes Sri B. K. Chattopadhyaya in "Truth" Calcutta. We add our regret at the passing of so fine an example of Indian manhood. God grant strength to Sri Hanuman Prasad Poddar to carry on the good work! **Ed.**

H. H. MUMMADI KRISHNARAJA WADIYAR
Born 1794 Ruled 1799—1868.

SANSKRIT WISDOM

by

G. R. JOSYER. M.A. HONS F.R.E.S. M.R.S.L.

FOUNDER

International Academy of Sanskrit Research.
Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon but its fragrance and lustre have been wafted to other lands and peoples, Asian, African European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, covetec wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greel civilization on backward India, but drawn by the fame of its wisdom and grandeur Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and no in order to bestow Chinese civilization on India! Christ came here to slake his thirs for spirituality. Columbus started out to seek a fortune in India, but went astray Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, anc saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confuciu or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India

MOST URGENT

Devi Cottage, Mount Abu:
8-5-63.

"Dear Sir,

Please send immediately by V.P.P. one copy of "Sanskri Wisdom" by G. R. Josyer. The address to which the book may be sent is given below. Thanks.

Professor, V. B. Priyari, B.E., M.I.E., M.I.K.C.
Devi Cottage, Monnt Abu, Rajasthan."

* * *

28-1-63.
Mangaldoi Assam.

"Dear Sir,

Being a humble but keen student of art, literature, philosophy and astrology and being a writer and author of several books on various subjects, I have come across your thought-provoking and refreshing contribution, "Sanskrit Wisdom", and am deeply impressed. In my humble opinion your book is really a substantial contribution of lasting value towards the world of Sanskrit literature. For this beautiful book you deserve congratulations from all quarters concerned.

Yours Sincerely,
Abani Bora, M.A."

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXV No. 43] Monday 2-8-1965 [PRICE 00-10 NP

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RS. 15—00

NUNJANGUDE SREEKANTESWARA

BALANCE SHEET AS

FORM A

Corresponding Figures for 31st Dec. 1963. Rs, nP.	CAPITAL AND LIABILITIES	Rs- nP.	Rs. nP.
	1. Capital—(a)		
	Authorised Capital: 1400 shares of Rs. 50 each	70000 00	
	Issued Capital: 985 Shares of Rs. 50 each	49250 00	
	Subscribed Capital 985 shares of Rs. 50 each	49250 00	
	Amount called up at Rs. 50 per share	Nil	
	Less calls unpaid	Nil	
49250 00	Add forfeited shares	Nil	
49250 00			49250 00
	2. Reserve fund and other Reserves —		
33870 00	Statutory Reserve	34870 00	
2385 99	Dividend Equalisation Fund	2544 27	
36255 99			37414 27
	3. Deposits and other Accounts—		
28167 00	Fixed Deposits	26267 00	
31549 96	Savings Bank Deposits	8709 47	
8797 40	Current Accounts and Contingency Accounts	3422 48	
68514 36			38398 95
	4. Borrowings from other Banking Companies, Agents etc.—		
Nil	(i) In India	Nil	
Nil	(ii) Outside India	Nil	
Nil			Nil
	Particulars—		
	(i) Secured (Stating the nature of security)	Nil	
72 24	(ii) Unsecured	Nil	
72 24			Nil
	5. Bills Payable	5053 91	5053 91
	6. Bills for collections being Bills receivable as per contra—		
1046 61	(i) Payable in India	5064 08	
Nil	(ii) Payable outside India	Nil	
1046 61			5064 08
	7. Other Liabilities.		
684 51	(i) Liability suspense	1579 50	
840 44	(ii) Interest on F.D. due, but not paid	941 32	
402 75	(iii) Reserve for Income tax	1402 32	
139 25	(iv) Arrears of dividend	139 25	
3137 14	(v) Accrued Interest	3555 24	
5204 09			7618 06
	8. Acceptances, endorsements and other obligations as per contra		
	9. Profit and loss Account.		Nil
	As per last Balance Sheet ended 31-12-63		
3917 29	After appropriation made towards interim dividend for the half year ended 30-6-63 Rs. Nil.	2658 28	
3917 29	Less appropriation made during the year		
2658 28	as per Balance Sheet for 1963	2658 28	
	Add profit for the year ended 30-12-64		
Nil	Less appropriation made for interim	618 38	
2658 28	dividend for the period ended 30-6-64	Nil	618 38
	10. Contingent Liabilities—(d)		Nil
163001 57	Total		143417 65

BANK, LTD., NANJANGUD.

AT 31st December, 1964.

PROPERTY AND ASSETS	Rs. nP.	Rs. nP.	Corresponding Figures for 31st Dec. 1963. Rs. nP.
Cash—			
In hand	15979 71		12096 51
And with Reserve Bank and State Bank including the Agent of Reserve Bank (foreign currency notes)	Nil	15979 71	12096 51
Balance with other Banks (showing whether on Deposit on Current Account)—			
(i) In India, (Current Account)	5811 68		11,218 60
(ii) Outside India.	Nil	5811 68	Nil 11,218 60
Money at Call and Short Notice			
Investments (stating mode of valuation e.g, cost or **Market Value**: (f)—at cost:	Nil	Nil	
(i) Securities of the Central and State Governments and Govt. Trustee Securities, including Treasury Bill of the Central and State Govts. 10 and 12 years Savings Certificates at cost (4½% 10 years T. S D. C of Rs. 30000/- surrender value Rs, 28436.)	30130 00		29130 00
(ii) Shares (classifying into preference, ordinary deferred and other classes of shares and showing separately shares fully paid up and partly paid up) ...	Nil		
(iii) Debentures or Bonds	Nil		
(iv) Other investments (to be classified under proper heads) Nanjangud Taluk Treasury S B. a/c)	Nil		16000 00
(v) Gold	Nil	30,130 00	Nil 45130 00
Advances (other than Bad and Doubtful Debts for which provision has been made to the satisfaction of the Auditors)			
1. Loans, Cash Credits, Overdrafts, etc:			
(i) In India	75450 39		85485 66
(ii) Outside India.	Nil	75,450 39	Nil
II. Bills Discounted and Purchased: (including Treasury Bills of the Central & State Governments)			
(i) Payable In India	Nil		Nil
(ii) Payable Outside India	Nil		Nil
Particulars of Advances:			
(i) Debts considered good in respect of which the Banking Company is fully secured	40239 63		47700 80
(ii) Debts considered good for which the Banking Company holds no other security than the Debtors' personal security.	21,417 30		21278 10
(iii) Debts considered good secured by other personal liabilities of one or more parties in addition to the personal securities of the Debtors.	13,739 45		16508 76
(iv) Debts considered doubtful or bad, not provided for	Nil		Nil
(v) Debts due by Directors or Officers of the Banking Company or any of them either severally or jointly with any other persons.	3000 00		3000 00
(vi) Debts due by companies or firms in which the Directors of the Banking Company are interested as directors, partners or managing agents or in the case of private companies, as members.	Nil		Nil
(vii) Maximum total amount of advances, including temporary advances made at any time during the year to Directors or Managers or Officers of the Banking Company or any them either severally or jointly with any other persons (FF)	Nil		Nil
Carried over		127317 78	153380 77

(Continued on page 6.)

BAL GANGADHAR TILAK

Letter from B. G. Tilak, to Alasinga Perumal:

Poona.
21-7-1900.

"I am not a very regular correspondent, and I hope you will excuse if I sometimes delay replying to your letter. I may however assure you that your business, whatever it may be, will always receive my best attention.

According to your last letter, Mr. Vasudevrao Joshi went to the Railway station with three meals. Somehow or other,—members of the party forgot that they had made arrangements for meals at Poona, and the result was a great disappointment, not so much to us, as to the other gentleman who incurred considerable expense. As for Mr. Joshi, he took cooked food in pots placed in a basket in the same way as food was taken for you at the Station, with plantain leaves, sweets, your 'rasam' (sic), vegetables etc. So we did not incur much expense, but the other fellow did.

Thanks to you for the help you gave to our Godbole. He wrote to me all about it. He is a nice young man much travelled, and I hope he will succeed in the undertaking.

As for my health, it is true that I cannot do half the work I used to do previously. But still I am trying to pull on as best as I can. I have not revised my book as yet, but I hope to do so in the monsoons. Considerable improvement will have to be made in the original draft which you read at Madras. Various new points confirmatory of the theory have been suggested by new reading and further thought and discussion. I discussed the subject with some of the leading Benaras Pandits, and I am glad to say they have nothing to urge against my theory.

As for Prof. Rangacharya's book, I am glad to see that the work fully bears out the reputation of the author as a sound and critical scholar. The get-up of the book is also excellent. By the by, when did he write out the translation? Was it done during the last year? If so, it is certainly surprising. May God grant him the same continued health to finish the work and write out many more of the same type.

I am writing a small book or essay on the date of Shankaracharya. According to the information which I have obtained, the Acharya lived from Shaka 610-642 or 688-720 A.D. Another important discovery is that of a book written by a pupil of Ramananda, the 5th in spiritual descent from Ramanuja. This work is dated 1190 Shaka Era or 1268 A. D. Ramanuja must have flourished at least one hundred years previous to the work, i.e., about 1168 A.D., a strong confirmation of the date usually assigned to Ramanuja. If you think this of any importance, I shall give you the details.

I should very much like Professor Rangacharya to give us an account of Ramanuja, his tenets and the religious views of his followers, their customs etc., by way of an appendix to his translation .... The only account we possess at present is in Wilson's Hindu Religious sects, but it is incomplete: and if Prof. Rangacharya undertakes to write on the subject, much new light would be thrown on the opinions, views, customs and manners of the Southern Vaishnavas. Please give my compliments to Prof. Rangacharya and communicate to him the above suggestion.

We are all doing well. There was no rain here at first, but now we have had just enough for the present.

Have you heard anything from the Swami? If so when is he expected back? I want to remind him of his promise to visit Poona on his way back to Calcutta this time.

Hoping this finds you in good health.

I remain,
Yours sincerely,
B. G. TILAK.

Messrs Joshi and Kelkar are alright and give you their compliments. Give my best compliments to Mr. Biligiri Iyengar .... and other inquiring friends."

OUTBURST OF ADMIRATION

The U. S. Information Service, Madras, sends the following:

The effort to meet the needs of the widow and Children of an Indian student who died saving a child from drowning continues to draw an overwhelming response from Americans.

A private trust fund set up for his family by the community where he was a student now has reached $18,473.80 and is still growing with contributions coming in from all parts of the United States.

Ambale Venkatraman, a 34-year-old scholar from Mysore, died in a river near Baton Rouge, Louisiana, after saving an American child. He is survived by his widow, Saraswati, and two small children. Two awards for heroism have been presented to Mrs. Venkataram by U. S. Vice-President Humphrey.

The Secretary of the community organisation which set up the trust fund said that response has exceeded all expectations, and that 1,319 gifts have been received, ranging from $2 from an 86-year-old widow to $1,000 collected by a church group.

Most of the contributions have been accompanied by letters expressing sympathy to Mrs. Venkataram and admiration for her husband's heroic act. Most of the letters are from Americans who had never met the Venkatarams.

From one Baton Rouge grade school came a 2-dollar cheque, and a note saying: "This is a gift, even though it is small, from 33 fourth grade pupils. We won this as an attendance award so we wanted to give it to your children."

A. U. S. Air Force detachment in Baton Rouge sent a donation and a note which said: "We, as members of the military, realise that there is no higher honour than that of a man giving his life to save another. Mr. Venkataram's bravery and courage were beyond the call of man or God."

A Baton Rouge girl accompanied her donation with this note: "Instead of Mothers' Day gifts this year, my mother has asked all of us to make contributions to the Venkataram memorial fund so that his widow may have a brighter future."

"The honoured deceased," a professor who had known Mr. Venkataram said, "has shown us all the true meaning of the word courage.... We have treasured friends among the Indian students on our L.S.U. camps and our hearts go out to this family in their tragic hour," the professor added.

Before his death, Mr. Venkataram had spoken on India to many clubs and schools. A letter from one club remembered Mr. Venkataram's visit as "one of the most wonderful programmes we have ever had." It concluded:

"We sincerely trust that our small donation will aid in the provision of the necessary funds which are so badly needed by the widow of so great, brilliant, and heroic a young man as was Ambale Venkataram of India."

An American housewife sent a cheque "as a sign of our deep sympathy for you and your children, and our admiration and appreciation for your late husband's wonderful courage aud instintive charity."

Shortly after the accident a woman in Houston, Texas, wrote that she had read that Mrs. Venkataram was wondering how she could tell her elder daughter that her father would not be coming home. Her letter said;

"She will some day know that her father died that another might live. Though she will not know him the way a child should know her father, the very memory of his deed and all he represented will encourage and strengthen her and you throughout the years."

* * *

Mysore thanks the Americans, young and old, for their generous appreciation and gifts on a Mysorean's tragic heroism! Ed.

(Continued from page 2.)

	Rs. nP.	Rs. nP.	Corresponding Figures for 31st Dec. 63. Rs. nP.
B. F.		127371 78	133380 77
(viii) Maximum total amount of advances, including temporary advances, granted during the year to the companies or firms in which the Directors of the Banking Company are interested as directors, partners or managing agents or in the case of private companies, as members. (FF	Nil		Nil
(ix) Due from Banking Companies	Nil		Nil
6. Bills receivable being Bills for collection as per contra—			
(i) Payable in India	5064 08		10,46 61
(ii) Payable outside India.	Nil	5064 08	Nil
7. Constituents' Liabilities for Acceptances, Endorsements and other **obligations** as per contra		Nil	1046 61
8. Premises less Depreciation (g)			
At cost as at 31st Dec 63	6761 41		6,761 41
Additions during the year	Nil		Nil
	6,761 41		6,761 41
Less depreciation to date	2,560 82		2453 12
	4200 59	4,200 59	4,308 29
9. Furniture and fixture less depreciation (g)			
At cost as at 31—12—63.	2,612 80		2,474 69
Additions during the year	Nil		138 11
	2,612 80		2,612 80
Less sold during the year.	Nil		Nil
	2,612 80		2,612 80
Less depreciation to date.	1,433 86		1,371 81
	1178 94	1,178 94	1,240 99
10. **Other Assets** including Silver to be specified (h) Stock of paper and stationery and advance payments of taxes etc.	5602 26	5602 26	2474 91
11. **Non-Banking Assets** acquired in satisfaction of claims) (Stating mode of valuation) (i) at cost.	Nil	Nil	Nil
12. **Profit and Loss.** (loss)	Nil	Nil	Nil
Total Rs.		143417 65	163001 57

M. K. SRINIVASA IYENGAR, B.COM.,
Certified Auditor.

R. JAYARAMACHARYA
I/C. AGENT (DIRECTOR)

Report of the Auditor to the Share-holders of the Nunjangude Sreekanteswara Bank Ltd., Nanjangud.

I have audited the Balance Sheet of Nunjangude Sreekanteswara Bank, Ltd., Nanjangud, for the ye ended 31st Dec. 1964 and the Profit and Loss Account for the year ended 31st Dec. 1964 and report thus: (a) In accorda with provision of Section 29 of the Banking Companies Act 1949 read with the provisions to Sub-Section (1) and (2) the Section 211 and Sub-Section (5) of Section 211 and Section 227 (5) of the companies act 1956, the Balance Sheet a the Profit and Loss Accounts are not required to be and are not drawn up in accordance with the sixth schedule the Companies Act. 1956. The accounts are therefore drawn up in conformity with form A and B of the III schedule the Banking Companies Act of 1949.

(Continued on Next page)

THE NUNJANGUDE SRIKANTESWARA BANK, Ltd., NANJANGUD

Profit and Loss Account for the year ended 31st. Dec. 1964.

Form B.

Corresponding Figure for 31st Dec, 1963. Rs.	nP.	EXPENDITURE	Rs.	nP.	INCOME	Rs.	np.	Corresponding Figure for 31st Dec. 1963. Rs.	nP.
1960	19	1 Interest paid on deposits, borrowings, etc.	1644	75	(Less provisions made during the year for bad & doubtful debts and other usual or necessary provisions).				
3900	00	2 Salaries and allowances and Prov. Fund (showing separately Salaries and allowances to Managing Director, Manager or Chief Executive Officer (1625—00	4625	00	1 Interest.	7189	43	9307	03
70	00	3 Directors' and Local Committee Members' fees & allowances	165	00	2 Commission, Exchange, and Brokerage.	833	93	741	94
431	11	4 Rent, Taxes Insurance, etc.	219	95	3 Rent.	240	00	195	00
40	75	5 Law charges	20	00	4 Net profit on sale of investments gold and silver, land, premises & other assets (not credited to Account).	Nil		Nil	
206	94	6 Postage, Telegrammes, Stamps and D. D. Commion.	211	88	5 Net profit on revaluation of investments, gold & silver. land premises and other assets (not credited to Reserves or any paritcular Fund or A/c.	Nil		Nil	
170	00	7 Auditors' Fees	170	00	6 Income from non-banking assets, and profit from sale of or dealing with such assets	Nil		Nil	
256	94	3 Depreciation on & repairs to the Banking Company's property	188	25	7 Other Receipts.	316	83	284	24
544	58	9 Stationery, Printing, Advertisement etc.	241	44	8 Loss (if any).	Nil		Nil	
Nil		10 Loss from sale or of dealing with non-banking asset.	Nil						
289	42	11 Other Expenditure.	475	54					
2658	21	12 Balance of Profit.	618	38					
10528	21	Total	8580	19	Total	8580	19	10528	21

VIJAYEENDRACHAR
Accountant.

R. JAYARAMACHARYA.
I/C *Agent.* (DIRECTOR)

rectors :

1. N. C. Subramanya.
2. R. Jayaramacharya
3. S. Venugopalachar.
4. K. Venkatasubban.

V. K. Narayana Iyengar.
PLEADER.

(b) In my opinion and to the best of my information and according to the explanation given to me the said ounts give the information required by the act in the manner so required and give a True and Fair view of the bank irs as on 31—12—1964. (c) Regarding the Profit and Loss account I have obtained all informations and explanations ich to the best of my knowledge and belief were necessary for the purpose of audit. (d) In my opinion proper books of ounts as required by law has been kept by the bank so far as appears from my examination of these books. (e) The k's balance sheet and profit and loss accounts dealt with by the report are in agreement with the books of ounts

(Sd) M. K. SRINIVASA IYENGAR, B.COM.
CERTIFIED AUDITOR,
20—3—1965.

ಮ||ರಾ|| ಜಿ. ಆರ್. ಜೋಯ್ಸರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯಮಹಿಳಾಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮ|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹ ವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian Hictory.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

ಶ್ರೀಮದ್ಯುವರಾಜರು:

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ಮ|| ರಾ|| ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು.
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ:

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇನೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦-೭೫

"ಕಾರ್ನೇಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮ|| ಜಿ. ಆರ್. ಜೋಯ್ಸರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್‌ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೨೦

ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಿಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ

ಎಂಬ ಅಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

ಬೆಲೆ ರೂ. 10-00.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Joyer.

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THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

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BENGAL LAMPS

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RS. 15—00

INDIA AND POLAND

The Polish Embassy, New Delhi, sends the following:

"In his "Discovery of India", that profound and beautiful book which has also been published in Poland, Jawaharlal Nehru recalled, among other things, how he himself and the Indian national movement reacted to the events of September 1939. The Nazi attack upon Poland met with indignation and condemnation on the part of the leaders of the Indian nation; these feelings also found expression in the resolution passed by the leadership of the Indian National Congress. Poland, on her part, from the first post-war years supported the cause of Indian independence, manifested profound sympathy for the Indian libaration movement, and advocated in international councils the elimination of the colonial rule on the Indian sub-continent.

This mutual sympathy and support might be considared to be the "roots" of contemporary Polish-Indian relations. History does not record direct links between our two countries in the past, which was due, among other things, and probably to the greatest extent, to the fact that both nations remained for a long period of time under foreign domination: India under British colonial rule and Poland partitioned by three European powers. The resemblance of national destinies and interests, however, caused mutual interest which expressed itself in various ways—for instance in the great popularity of Rabindranath Tagore's writings in Poland in the period between the world wars, or in the participation of several Poles in the Gandhian movement.

A real co-operation between the two countries could, of course, develop only under the condition that they both regain their independence. That was the preliminary condition. When that was fulfilled, however, another important factor appeared, namely the fact that independent Poland was born as a socialist country and independent India chose her own way of development and based her foreign policy on the principle of non-engagement in military blocs and of engagement in the cause of anti-colonialism and peace. These facts have influenced fundamentally the development of the co-operation between the two countries by foreign natural links between their interests and between their policy in the international field.

Links of that kind exist also in the economic field. Let us consider the lists of goods exchanged between the two countries. Poland imports from India iron and manganese ores, mica, palmyra fibre, raw hide, vegetable and animal fats, pepper, tea, oil cakes, oily seeds, and fruits, etc. She exports in return machine tools, tractors, iron and steel products, tyres for mechanical vehicles, polystyrene, paper and, what is most important, complete industrial plants. Thus we witness here a mutual complementation of requirements. Socialist Poland, due to her rapid industrialization, is able to supply India with industrial installations and products which are indispensable for that contry's industrialization—and, in return, imports such articles and raw materials as India can offer already now. What is more, a part of Polish exports can be delivered on credit terms, profitable to India. The very rapid growth of trade between the two countries proves that there exist good natural conditions for it. The value of the trade turnover which was 32 million rupees in 1956 reached in 1961 113 million rupees, and it has been increasing by more than 10 per cent each following year.

When I was in India I often had the opportunity of seeing Polish machine tools in the factories of Calcutta and Bombay, Polish railway cars on the extensive tracks of India, and last not least, Polish ships visiting frequently Indian ports. In the past few years India has built with Polish assistance two works for the production of scooters and motorcycles, and one power plant, while earlier a steel construction plant, a factory of electricity meters and several other objects were built.

Of greatest importance to India, however, is the present co-operation with Poland on the development of coal industry. According to the agreements concluded in 1962, Poland is to build 9 deep-shaft mines in India, each of them to produce 2-3 million tons of coking coal per year. Their combined output should increase the Indian coal production by 20 to 25 million tons which amounts to almost 40 per cent of the present total coal output in that country. The significance of those agreements goes beyond that. The "Polish" mines will bring about a kind of technical revolution into Indian coal industry which at present is mainly based on open pits. Besides, the installations will be supplied on credit terms. Polish aid in the development and modernization of the Indian coal industry has thus three features; it brings assistance in installations, in credits as well as technical and scientific assistance. A Polish flag flutters in Sudamdih, the great new coal district which is being born in Northern India.

The cultural co-operation between the two countries is also gradually developing. Several instances may be quoted here, like the publication in Poland of "The Discovery of India", of Mahatma Gandhi's "Autobiography", of President Radhakrishnan's "Indian Philosophy", of several books by R. K. Narayan, Mulk Raj Anand, Bhattacharya. I know that a number of further translations from contemporary Indian literature is being prepared by our publishers. There also grows the number of works by Polish authors who, as a rule, write of India in a very favourable way. For example, an interesting work on "The Art of India" was published recently. Poland participated in several art exhibitions in India, cultural delegations are exchanged, etc. The series of Indian drawings by our distinguished graphic artist Kulisiewicz, became a major artistic event. They were shown in exhibitions and published in a separate book. There can be no doubt that the coming years will bring a further development of cultural co-operation.

Thus the Polish-Indian relations are developing in all the three fields: political, economic and cultural, always to the mutual benefit, always in accordance with the vital interests of our nations. It results from the convergence of both short-range and long-range interests of the two countries, from the identical zeal in the defence of peace, always alive in hearts and mind of our nation. Those are not slogans – therein lies the deep sense of the co-operation between India and Poland."

ಯಜುರುಪಾಕರ್ಮ	೦–೨೫.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೨೫.
ಭಗವದಾರಾಧನ	೦–೪೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	1–25
Life of Saint Anantarya, in English and Hindi.	1–00

The Rationalist

FOOD

Food forms 65 per cent of the total expenditure of an average Indian. This is revealed by the "Diet atlas of India" prepared by the Indian Council of Medical Research based on a number of surveys made in different parts of the country.

Rural people spend more on food-grains than urbanites. On an average, 41 per cent of a villager's expenditure is on food-grains, eight per cent on milk and milk products and 19 per cent on other items.

Against this, the city dweller's tally comes to 25 per cent on food-grains, nine per cent on milk and milk products and 26 per cent on other items.

The survey shows that more than half of the population of the country is non-vegetarian, though in Gujarat, Punjab and Rajastan non vegetarians constitutes less than 40 per cent of the State population.

C, S, I. R.

For every two scientists in the Council of Scientific and Industrial Research there are three chaprasis or messengers!

Of the 9,663 members on the staff of the CSIR, in March 1963, the 3030 chaprasis formed the largest single group. The scientists numbered 1978!

The number of administrators was almost equal to that of scientists!

These statistic are from the CSIR report on expenditure in the national laboratories.

* * *

We think that the work turned out by the "Scientists" and chaprasis is about the same in value! Ed.

HOMAGE TO MOTHER

Rescuers searching for a missing mountaineer found a four-day account of his struggle fot life, and acceptance of death when he realised there was no hope.

Glichi Sawada, 23, was the leader of a six-member mountain climbing party in Hokkaido, Japan's northernmost island. All six were killed in an avalanche, but Savada survived for four days beneath the snow and scribbled a diary before he succumbed.

"The avalanche struck us late in the night while we were camping near the upper reaches of the Satsunai River in the Hidaka mountains," the diary began. "I was knocked unconscious by the blow. Later when I came to, I found that only I was still alive. I began digging desperately with a hatchet but after moving about two metres sideways, I knew I was fighting a losing battle because no matter how much I dug. I did not seem to reach the light..

He wrote more after he resigned himself to death. He apologised to his mother and asked the parents of his friends also to forgive them. "Mother," he said "please excuse me for passing ahead of you and not being able to make up for all you have done for me!"

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The Manager,
Rationalist", Mysore.

SAROJINI NAIDU IN 1915.

"The public of Guntur presented recently an address to Srimati Sarojini Devi in the A. E. L. M. College Hall at 6 p.m. The hall was packed to the full. Mr. K. Kotilingam, B.A., B.L., was proposed to the chair. Mr. N. Hanumantha Rao Pantulu then read an address. Mrs. Sarojini Devi in replying to the address said: I can hardly tell you how deeply honoured I am to-day by the heartfelt and truly fraternal welcome you have accorded to me. "I have learnt to feel that this generous and spontaneous welcome that awaits me wherever I go is not at all a personal tribute but stands as a symbol of what the womanhood of India represents when the men of India give them the same chances as I have had. Go to Bengal and there you see the women with their great spiritual ideals are like water lilies in their ponds. Go to Bombay or to any other part of India, do you think there is a single house where it does not survive in the rechest vitality, all those living ideals that make the names of the women of our country and literature so immortal? There is not a single home in the length and breadth of India, no matter rich or poor, that womanhood is not as great to-day as in the days of Sita and Savitri, greater perhaps in potential powers because we have gathered a great ideal of world experience, of high civilization and growing responsibility."

HOW A CHILD LIVES

If a child lives with criticism he learns to condemn ....

If a child lives with hostility he learns to fight. ....

If a child lives with fear he learns to be apprehensive ....

If a child lives with pity he learns to feel sorry for himself...

If a child lives with ridicule he learns to be shy ....

If a child lives with jealousy he learns what envy is ....

If a child lives with shame he learns to feel guilty ....

If a child lives with encouragement he learns to be confident ....

If a child lives with tolerance he learns to be patient....

If a child lives with praise he learns to be appreciative ....

If a child lives with acceptance he learns to love ....

If a child lives with approval he learns to like himself....

If a child lives with recognition he learns that it is good to have a goal ....

If a child lives with sharing he learns about generosity ....

If a child lives with honesty and fairness he learns what truth and justice are ....

If a child lives with security he learns to have faith in himself and in those about him ....

If a child lives with friendliness he learns that the world is a nice place in which to live ....

If you live with serenity your child will live with peace of mind .... X.

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RS. 15—00

THEN AND NOW

This is Hindustan calling you back to 600 years! Believe it or not—a mere pice got you eight seers of rice! Not only this! It fetched as well five seers of wheat or four of sugar or two of ghee! Fantastic—is it not! but it was a fact!

However, the hoarding instinct of avaricious man soon devalued the pice. It was Sultan Muhammed Bin Tughlak who first turned antagonistic towards the pice. This enemy number one of pice changed the form! The British followed his foot-steps and introduced the pice coins with a hole in the centre. And the Congress Government has gone a step ahead. It has diminished the size to almost non-entity, A day may come soon when the paisa coin is a mere ring!

Holding the price-line as long ago as 400 B.C. Kautilya says in his Arthasastra that one who would not sell grains at the fixed priees had to forfiet five to five hundred seers of grain as punishment.

You will hardly believe the prices ruling then. A maund of rice cost merely four annas, while a maund of wheat and ghee could be had for six annas each and of salt for two pice.

Fa hien, the first of the devoted Chinese pilgrims visiting our fertile land in fifth century A.D. writes that a Dinar (equivalent to Rs, 32 of the present day) was sufficient to support the living of an individual for the whole year! This view is supported by Hsuan-Chuang and Al Biruni who visited the country later.

Thus did people enjoy an easy life till the end of Khilji reign. Ibn Batuta, who visited India in 14th Century during the Tughlak rule made a deep study and compared the Indian life during the reign of kings from Khilji and Tughlak dynasties.

He wrote that the currency of the day was jeetal (equivalent to our earlier quarter anna), and a maund comprised of 14 seers. A maund of wheat could be got for 7½ jeetals during the times of Khilji kings, but there was a rise of 3½ jeetals during Tughlak kings. Comparing the cost of living thus, he concluded that it almost doubled during a period of mere hundred years.

As already stated fixing the prices by the Government was an ancient practice. It is said the price was marked from a needle to a horse during the Khilji rule. Although the Tughlak period was costlier, a sheep was available for a rupee, an ox for two, and a sum of two rupees fetched 22 yards of cotton cloth.

That living was cheap during the early Moghul period could be seen from Humayun Nama. In fact it is said four sheep could be had for a rupee. The cost of living was cheapest in Bengal then.

The period of Aurangzeb showed a comparative rise in the prises. However, much later to him, in 1721, one could get for a rupee either 1¼ maunds of rice, or 21 seers of oil or 10¼ seers of ghee.

With the downfall of the Moghuls came the Company Rule. The country was misruled and robbed of its riches. To add fuel to fire, famine hit the country repeatedly and regularly. The common man was put to unaccountable hardships. Life became more and more hard.

Sixty years passed and the price for a maund of rice soared upto Rs. 10. A comparative idea can be got from the following Table about how the prices moved up:

Years	(Prices per maund (in present day currency)			
	Rice		Wheat	
1863	83	paise	81	paise
1900	146	,,	110	,,
1813	153	,,	109	,,
1920	340	,,	199	,,
1939	1000	,,	570	,,
1947	2125	,,	1150	,,
1965	4185	,,	2025	,,

The prices were maximum during the times when the worst famine hit the land, i.e., in 1770 and 1864 in Bengal, in 1802 in Deccan and Rajputana and in 1844 and 1868 in U.P. Earlier to 1868 in Bengal rice was sold at 12 annas a maund and soon after the famine it cost Rs. 10!

Though strange even the Railways have effected the prices. Earlier the transporation of grains was a problem: and the position of stocks in one part of the country did not effect the price. In 1846 millet was sold at 27 seers a rupee in Gujarat. But as famine broke out and it was to be exported to other parts, it was sold at nine seers a rupee. Similarly, at Khandesh, millet was being sold at 61 seers a rupee. Then famine broke in U.P. Large quantities were moved in. This affected the situation to such an extent that millet became scarce in Khandesh and one had to pay Rs. 1½ for a mere seer!

There is no doubt prices have soared high in every country during the last few centuries. Even in England they have gone up by 2½ times during the last 100 years But the increase in rates in our country cannot be compared to that in any other country!

The two world wars have certainly contributed to the rise in prices, particularly in our country. Things have become so bad we are not even self-sufficient in food and are importing millions of rupees worth food-grains. Against this bleak background the history of the past, when our land was overflowing with ghee and milk seems like a fairy tale!

KHALID IRFAN.

* * *

And we witness the Pralaya-Taandava (Dance of Death) of Ashok Mehta! Ed.

COUNT BISMARK

When the German Emperor visited Pope Leo XIII, Count Bismarck tried to follow into the audience chamber. A gentleman of the Papal Court motioned nim to stand back, as there must be no third person at the interview. "I am Count Bismarck," shouted the German, as he struggled to follow his master. "That," replied the Roman with calm dignity, "accounts for, but does not excuse, your conduct!"

BELIEF

The Duke of Wellington, at the height of his fame, was walking down Piccadilly, London, when a gentleman came up, took off his hat, and said; "Mr. Brown, I believe?" The Duke's answer was simple and direct: "Sir, if you believe that you'll believe anything!"

HER CHOICE

During a dancing-class display, the children were led out one by one to perform something of their own choosing. One little girl interpreted a butterfly, another a swan, a third a deer, and so on. But the star of the show was my little niece, who baffled everyone by wobbling back and forth from one side of the stage to the other. finally disappearing into the wings with a big lurch. Asked what she was supposed to represent, she triumphantly announced: "A loose tooth!"

The Rationalist

RIOTOUS LAWS

Speaking at a Seminar in Bombay Mr. C. K. Daphtary, Attorney General of India, said that Law in our country "was developing without any real planning."

The statement looks a paradox when the entire economy of the country is being regulated and developed on the outline of Five Year Plans framed by more than 17 experts under the name-board: 'Planning Commission.' Surely Planning for Progress should embrace all activities?

The Attorney General of India gives us the creeps when he says: Laws are being made as whims strike the Ministers and not as part of a co-ordinated system."

He put it in a still more striking way when he proceeded: "The legislatures have become law factories. I myself belong to and practise in another such factory."

Mr. Daphtary "referred to the fact that the Supreme Court reports for the current year would run into about 7000 pages, and keeping up with the judicial precedents would become a matter of voluntary effort!"

Mr. Daphtary next proceeded to say that lawyers did not count for anything today, it was the politicians who counted.

He pointed out the lack of publicity given to the speech of the Chief Justice of India in England on the occasion of the 700th anniversary of the signing of the Magna Carta. He said that in newspapers priority in point of publicity was given to ministers, deputy ministers, would-be ministers, dissidents and, if there was room on the last page, to any one else.

The moment the term "factory" is introduced, there is something sinister signifying mass production. That is why handmade goods, even khaddar lasts longer than the machine-made stuff. Educationists plead that our universities should not be a "factory" for modern graduates since the standard gets lowered.

In all Law courts throughout India is the complaint heard that ever since Independence there has been increase in litigation, multiplication of laws and hopeless delays in the disposal of cases. Mr. Bumble used to remark that the law is a "hass!"

He felt after experience that the most perverse verdicts are possible, while the lawyers pocket their fees through adjournments, the machine grinding itself indefinitely.

Our Supreme Court judges have been warning Legislators to go slow in the fabrication of fresh laws. The old provisions have to be applied and interpreted to keep pace with new judgements.

In the British regime, judges derived their confidence in laying down the law to the principles recognised by the Privy Council in London. In Ceylon they have still room for an appeal to the Privy Council, whereas in India we have barred ourselves from that privilege by recognising the Supreme Court as absolute.

It is in the stress of that enhanced responsibility we find the legislatures turning out laws and rules in flatulent abundance.

According to the Constitution, India is a federation of States, each State having the old traditional High Court functioning as a Court of Record. Lawyers in arguing could cite the authority of a neighbouring court.

The Madras High Court has to listen to reasoning of an advocate who quotes the precedent set by their Lordships of Calcutta!

If the entire organisation turns out to be a sausage-machine producing laws in excess of what is really digestible, the outcome should lead to utter sickness in the administration of justice in the country.

Today there is a huge accumulation of cases as found in the Registrar-General's Report—an official finding. There are more writ petitions than routine cases. Regular appeals lie in mountainous heaps, despite the addition of some 61 High Court judges since the advent of Independence.

The former Attorney-General, Mr. Motilal Setalvad, submitted recommendations but further progress seems to have got struck, possibly because, as Mr. Daphtary explains, the Ministers don't approve; and the rendering of justice becomes something of a farce since justice delayed is justice denied. To use a cliche dear to the powers that be, the problem requires "looking into!"

A suitor for justice in England files his claim before the Queen's Court without huge stamp fees. The solicitors and barristers look after the business for a professional fee.

He hears the decision after eight months at the utmost.

The public come to know of it on reading the Law Journal within a year. We, on the other hand, keep on drumming with petitions for early hearing."

At least, let us increase the number of competent judges for immediate relief to clients who have grown grey in waiting. No wonder the present Attorney General of India repeats the complaint of his predecessor that law in our country keeps developing without any real planning.

P. J.

UGLY MEN

"In London, go to that most interesting museum, the National Portrait Gallery. There you will find portraits of all the men who for the last 400 years have been important in every profession in England. You will be struck by their prevailing ugliness—great archbishops, distinguished scholars, statesmen and men of affairs!

Ugliness has positive moral values. First the man afflicted with it is thereby deprived of a too easy success in love; this deprivation spurs him all the more eagerly to conquer—he has only the brilliance of his accomplishments by which to please.

Moreover, ugliness in a man, if it accompanies strength, almost always prejudices one in its favour. His superiors rarely have a feeling of jealousy towards a really ugly man; nor are they indifferent to him. One remembers unusual features rather than a handsome but commonplace head!"

ANDRE MAUROIS.

SEEDS BEFORE FRUITS

When I was young, I wanted everything and all at once, until our old Scottish minister explained things like this:

One night he dreamed that he saw a new shop in the High Street. He went in, and saw an angel behind the counter. Nervously he asked what the shop sold. "Everything your heart desires," the angel said.

"Then I want peace on earth," cried the minister, "an end to sorrow, famine and disease...."

"Just one moment," smiled the angel. "You haven't quite understood. We don't sell fruits here—only seeds!"

X.

54 H.P. CAR : 1500 DOLLARS !

The year old guessing game has come to an end. Volks-wagen will soon market a larger version of the world famous "Beetle" (VW. 1200). The new car is called VW 1600 LT (luxury touring car) and with its streamlined rear is a different version of the old VW. The precise technical details of the car, which is to be shown at the International Automobile Salon in September, have not yet been announced. All that is known is that the VW 1600 TL has a 54 h.p. and a 1584 c.c. rear motor. Top speed is around the 135 k/h mark. It accelerates to 80 k/h in 12.5 seconds and to 100 k/h in 20 seconds. External measurements are not very different from those of the VW 1500. It costs between 6,400 marks and 6, 900 marks (1,500 to 1,700 dollars). The Volkswagen Company hopes to boost its exports to the USA with this car. A leading Federal Republic popular newspaper reports that a number of vehicles of this model have been exported "incognito" to the United States.

* * *

It can't come to India until the Planners are put in asylum. Ed.

WORLD CLOCK

One look at the novel "Geochron" tells how late it is at any one time in New York, Moscow, Berlin, New Delhi, Tokyo and Hawaii. No calculation whatsoever is involved. This clock, the latest popular invention of the Hamburg teacher, Tom Gottberg, has now gone into large scale production in a Federal Republic clock factory in the Black Forest. An enlarged version of "Geochron" is to be presented to the Security Council of the UN in New York. Recently there has been some uncertainty in the UN Security Council as to the exact time relationships between New York and Santo Domingo. "Geochron" whose scale face revolves once in 24 hours and on which the precise time in the most important cities of the world is given in standard figures, will preclude any confusion in the future. The world clock will be a valuable aid to businessmen in their telecommunications with foreign colleagues. A "Geochron" miniature might easily come in useful in the home. It is thought that the clock will be marketed in the Federal Republic at a cost of 100 marks (25 dollars).

* * *

In how many 100 years will H.M.T. do it? Ed.

A VALVE

A transmission valve, which was made by the Federal Republic firm, Siemans, weighs only 11·5 grams, and is no bigger than a match. But the success of the American experiment with the satellite Mariner IV depended upon this valve, since the photos of Mars' surface (by far the most extensive photographic and informational probe into space to date) could not otherwise have been flashed back to earth. A number of rockets have failed to take off because the transmission valves used bore microscopic traces of dust. The Siemans' valve has a frequency of 2·3 Gigahertz — 2,300 million vibrations per second. It is a standard product of the Munich firm. The valve was subjected to exhaustive tests to meet the demands of Mariner IV. The valve owes its durability to a material, developed by the German firm "Feldmuhle". The material is called 'aluminium-oxide-ceramic' and was used instead of glass. This material surpasses all others in strength.

West German News.

* * *

So the American giant project depended on a German valve! Ed.

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Recently I chanced to go over the first two vols. of "Shringara Prakasha" of Bhojaraja containing 14 Prakashas for quotations from Bhartrihari's "Vakya-padeeya" which we are editing for the University of Poona. When will we get the remaining 22 Prakashas in print? Will you let us know the progress of the work? I think this is published for the first time.

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RS. 15—00

LIFE AFTER DEATH

People claiming bizarre experiences as "living ghosts" are to take part in a new British church inquiry into life after death.

Dossiers on more than 400 cases of the spirit leaving living bodies for brief periods are to be checked.

The investigation has just been launched by the 3,000-strong Churches Fellowship for physical and spiritual studies (C.F.P.S.S) a group restricted to members of the World Council of Churches.

It has formed an inter-denominational committee of clergymen and theologians to produce "a clear statement on Christian belief in life after death.

Before it are hundreds of case histories of people claiming to have left their bodies during periods of emotional stress.

They range from reports of men and women watching serious operations on their own bodies to finding themselves in places they could not possibly have been in at the time.

To find out about psychic experience and life after death, I talked with the Rev. J. D. Pearce-Higgins, Anglican vice-provost of Southwark Cathedral and vice-chairman of the investigating committee. "First," he said. "Psychic experience is a great deal more common than many people believe."

Mr. Pearce-Higgins, 60-year-old father of five, said the committee would "compare the results of psychical research with what is said in the Bible and see how far we can tie it up."

He criticised the "modern-day Christian Church" for ignoring the question of life after death.

"It is being soft-pedalled," he said. "You never hear about it from the pulpit."

Modern evidence of the spirit leaving living persons and then returning confirmed the views of St. Paul as given in chapter 15 of 1st Corinthians. (In verse 44, referring to the resurrection, St. Paul says: "it is sown a natural body, it is raised a spiritual body. There is a natural body and there is a spiritual body.")

Mr. Pearce-Higgins said there was no doubt of the survival of the spiritual body after death of the physical body.

"Call it an astral body, an etheric body, a soul body or what you will....there is plenty of evidence that we have such a body.

"It has never happened to me, but several persons have given me first-hand accounts.

"It is the feeling of getting out of your body and seeing it lying on the bed, as if from another part of the room."

He said a young man had told of watching, while under general anaesthesia, a dentist remove a tooth.

The man had told him: "I found myself in the top left-hand corner of the surgery. During the operation the dentist dropped one of his instruments and I heard him curse.

"When I awoke in the chair I remembered all that had gone before. I told the dentist of the cursing incident. He just couldn't believe it!"

Other cases cited by the minister were of people "watching" themselves resuscitated on river banks after nearly drowning or being in places and witnessing things far away from their actual physical presence.

A woman had told him of "slipping down a long dark tunnel into a wonderful realm of light" while undergoing a heart operation.

"She told me of meeting a relative killed many years before and holding a long conversation," Mr. Pearce-Higgings said.

"All things were explained to her, the reasons for human suffering and life itself.

"She told me of wanting to stay, but being told she had to go back.

"When she came round on the operating table she said to the surgeon: 'Why did you bring me back?'

"Ever since that experience she has had no fear of death. She knows there is a life hereafter.."

Disbelievers argued that the experiences were nothing but hallucinations. Mr. Pearce-Higgings said.

"Hullucinations, though, are basically an impression of something that is not true," he said.

Man's spiritual being did not die, but moved on to another dimension of consciousness. Only his physical being died.

The committee, he said, would investigate all the reports because it was "a matter of great interest, at present neglected to the Christian Church."

The report would probably take at least a year to prepare. J. N.

THE KALYAN

P.O. GITA PRESS,
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Hanumanprasad Poddar.

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The Rationalist

SAGE VYASA

Sage Vyasa, the ancient preceptor of the Hindus, is the brightest star in the galaxy of Vedic seers who illumine the spiritual firmament of India. Though a "legendary" figure in the sense that no date can be assigned to him, and that he cannot be identified as belonging to a particular region, his name is associated with the source of our culture and its further course in Bharatavarsha through the centuries. In keeping with our highest philosophy by which the Eternal Principle from which the universe is born, by which it is sustained and into which it lapses back is conceived of as having in the last analysis, no name or form and as being qualityless or nirguna, so too, the spiritual stalwarts of our land concealed themselves in a cloak of anonimity and are known to posterity only by generic name with no identifiable features. In effect, they are not distinct persons, but personages associated with an honorific name evoking a sense of adoration.

Such a personage is Sage Vyasa traditionally considered as the alter ego of Vishnu Himself. He is believed to be an incarnation of God, born to Parasara and Satyavati and descended from the immortal Vasishta. Once, the Vedas, which are infinite in number, required to be classified for purposes of ceremonial application, Vyasa is said to have compiled them into four groups. Ric, Yajus. Saaman and Atharvan as they remain to-day. Hence the name Vyasa which means 'classifier' given to him. He is also known as Veda Vyasa for the work that he did in respect of the Vedas and which he accomplished at the end of the Dvaapara Yuga.

Vyasa's name is also associated with the 'legendary' tales of didactic import known as Puranas, which, true to the derivation of the word (puran api navan: though ancient, yet new), have a perennial interest as the storehouse of eternal wisdom, of the highest spiritual truths and ethical laws of universal validity. Their religious setting gives them an abiding place in the hearts of their readers and they constitute an instrument of real moral and spiritual education for the masses. They may be described as the 'folk tales' of Hinduism invested by the believing with the power to mould the thoughts and actions of the people, and reverently worshipped as recording the activities of incarnate divine beings. This is for the common man.

At a higher stage, where the mind will turn from the foibles and factious fights of men and educate itself to the understading of high moral principles in situations of utmost crisis, and with their observance in life's activities, we have the epic of the Mahabharata the whole of which sage Vyasa is reputed to have dictated to his amanuensis who was Vighneswara.

For the man of wisdom at the other end, for the mumukshu or seeker of salvation, Vyasa has provided a philosophic work embodying the quintessence of the Upanishads. The Brahma Sutras as this work is called, also known as Baadaraayana Sutras after another name of Vyasa, are the last word in brevity and exhaustiveness. At a time when all instruction was by word of mouth and writing was not in vogue, the Hindu genius generally compressed the substance of vast knowledge in any field into aphoristic epigrams for purpose of easy com-

munication and quick remmemberance. These Brahma Sutras of Vyasa have led, during the centuries, to a spate of Vedantic literature by reason of various interpretations of these aphorisms whose bravity was at once their strength and their weakness. After a careful and exhaustive consideration of the views about man, the world and Ultimate Reality, these Sutras give the final views of the sage on these problems and constitute the Vyasa Siddhanta since accepted by every thinking Hindu as being the final word in Hindu metaphysics.

The contribution of Vyasa to the wisdom of the Hindus is not confined to 'folk lore' and philosophy only. As tradition has it, an overpowering sadness came upon him that he had not produced a work celebrating the glory of God and the story of His doings in His earthly incarnations. On Sage Narada's advice, Vyasa is said to have embarked on writing the Srimad Bhagavatham which on its completion, invested him with a peace and joy associated with the fruitful performance of a religious sacrifice.

Vyasa may be a mythical figure. Scholars given to research adduce different dates to the several works listed above. They are not inclined to accept the traditional view of the identical authorship of them all. Be that as it may, when we now think of Vyasa we are not referring to an identifiable historical person. We think in terms of a worshipful legendary personality of all-embracing wisdom who out of the abundance of his compassion for the ignorant and the erring, has bestowed on them work of immeasurable value for their identfication here and for their salvation hereafter. We think of them as having emanated from one universal Mind whose deliverances are valid for all time. "I am Vyasa among the munis," declares God in the Bhagavad Gita hedging the great sage with His own divinity. This approach to Vyasa may be condemned as violating the authentic sense for history, as uncritical, or as unscientific. But traditionalists are concerned with ideas not with persons and do not bother about dates and places. Whether Vyasa lived at any time or place or no he lives down the ages in the works associated with his name, and it is to the authorship of them that we tender our tribute of gratitude and adoration.

The Vedas, the Puranas, the Mahbharatas, the Brahma Sutras and the Bhagavata constitute the entire gamut of the highest wisdom and the deepest culture of India. They touch life at innumerable points. Severally, they instruct in ceremonial, regale with stories, exhort to heights of moral conduct, lead the aspirant along spiritual paths and impart the eternal truths of philosophic import. Collectively, they form ths treasure-house of our culture, and, from age to age, they have produced great good men, saints who have seen God face to face, and realised souls who have attained liberation from the shackles of life and enjoyed supreme peace and indescribable bliss. Vyasa lives in our tradition, in our mythology, in our sacred stories, in the daily prayers that we utter and in the philosophies which govern our lives!

P. S.

ಯಜುರುಪಾಕರ್ಮ	೦–೨೫.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೨೫.
ಭಗವದಾರಾಧನ	೦–೪೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	1-25.
Life of Saint Anantarya, in English and Hindi.	1-00.

RIGHTS OF MINORITIES

While groups and minorities in the country were guaranteed certain rights under the Constitution, these groups and minorities, apart from jealously protecting their rights, should also play their part in the wider national context, Mr. M. C. Setalvad, president of the Bar Association of India, said recently.

Delivering the endowment lecture on "Cultural and educational rights of groups and minorities under the Constitution" under the auspices of the Bangalore Bar Association, Mr. Setalvad said protection of culture and education of minorities was a necessary consequence of the equality of opportunity and of status, of which the preamble of the constitution spoke.

Discussing the various articles in the Constitution pertaining to the protection of the minorities, Mr. Setalvad pointed out to some court ruling in which it was held that the fundamental right of admission into educational institutions maintained by the State on grounds of religion, race or caste could be claimed by every citizen and not merely by members of a particular community, and that to limit this right only to minority citizens would be to provide a double protection for them. This would also mean holding that majority citizens had no special educational rights to be admitted into educational institutions for whose maintenance they paid by way of taxes.

Mr. Setalvad also quoted another judgment in which it was held that the right to establish an educational institution of the choice of the minority groups or communities must really mean the right to establish real institutions which would effectively serve the needs of the community and the scholars who resorted to these institutions.

The constitutional rights to administer the educational institutions of the minorities' choice did not militate against the claim of the State to insist that in order to grant the aid the State may prescribe reasonable regulations to ensure their efficiency, so that it was accepted that reasonable restrictions that did not invlove surrender of rights of administration might be imposed by the State as a condition to aid for the recognised institution, Mr. Setalvad said, quoting another court order.

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A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

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EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

BEAVERBROOK

Beaverbrook was no production genius. He was, however, probably the most energetic and ruthless man in Britain. Convinced that the six months ahead would determine the country's fate, he was prepared to use any stratagem, any procedures, to obtain the vital weapons. He worked seven days a week, 13 hours a day, and imbued his colleagues with missionary fervour. At scores of aircraft factories he addressed the production line workers, overwhelming them with eloquent appeals, telling them that the fate of the nation depended on them.

He stepped on bureaucratic toes—taking factory space wherever he could find it, seizing equipment under the control of other Ministers. A typical manoeuvre involved a shortage of a certain steel alloy. The Beaver could get nowhere with the Ministry of Supply, the normal procurement channel, so he authorized an associate to obtain the alloy through a friend in the United States.

When the shipment arrived in Liverpool, the harbour had been severely damaged in an air raid and 100 ships were waiting to be unloaded. Again through unofficial channels, Beaverbrook arranged for his cargo to be unloaded out of turn—without the knowledge of the Ministry of Supply!

These tactics created considerable resentment, but what counted in the end wns that Beaverbrook produced the plans without which the Battle of Britain could not have been won! In May, when he took over, the metropolitan Air Force had less than 800 serviceable Hurricanes and Spitfires; in September, despite severe losses, the figure was 1,228 serviceable aircraft. Churchill put it well to the House of Commons: "Lord Beaverbrook is at his very best when things are at their very worst!"

* * *

How many Beaverbrooks have we in our Cabinets? Ed.

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CENSURE MOTION IN PARLIAMENT

Mr. Masani said the monopoly of the Congress power had been "a curse to the country" and must end.

Criticising the Finance Minister for a second budget within six months of the annual budget, Mr. Masani asked "Are we going to allow charlatans of this kind to tinker with our finances every six months?"

Urging a "pause" in planning, Mr. Masani said the country would be taken to "rack and ruin" if Parliament adopted the Fourth Plan of the type now in the offing.

His party had reserved judgment when the Government of Mr. Shastry assumed office because a new Government and Prime Minister were entitled to consideration for some time. "The expressions made by the Prime Minister have somehow failed to become policies of the Government."

Touching international relations first, Mr. Masani said the situation in Kashmir now provided two lessons for the Government.

"First, we must resign ourselves to facing combined hostility from China and Pakistan. This unfortunate fact leads to the conclusion that we may have to face attacks from both, in fact, they may combine.

"No country in such a situation least of all us, can do so alone. We must find friends and allies on whom we can count.

The second lesson was that defence could not be limited to one's own territory but that it involved retaliation.

He critcised the critcism of U.S. Vietnam policy by the Prime Minister.

Referring to the economic situation, he said the result of three Plans and the so-called socialism was evident from the fact that today the per capita income of 350 million people was 68 paise a day and of 10 million people at the lowest rung of the ladder 27 paise a day. The miseries of the people on the food front had found a reflection in the shootings at Kolhapur!"

The value of the rupee had gone down to 14 paise! In the free market the rupee was equivalent to 10 U.S. cents and one could not buy a pound for less than Rs. 25.

Dependence on foreign aid had gone well beyond what could be described as legitimate.

Despite statements that agriculture would receive priority during the Fourth Plan, the Plan would continue to be obsessed with heavy industry. The outlay on agriculture would only go from 13·3 per cent of the total in the Third Plan to 15·4 per cent in the Fourth.

While conceding that the minimum prices for the farmer were not unfair, he wondered why it had not been possible for the Government to accept the recommendation of the Agriculture Prices Commission that there should be no maximum prices.

The food zones were politically and economically "bad" and helped in making the surplus States "selfish". The States and the Centre were the biggest hoarders of foodgrains, he said.

The "misuse" of the DIR was criticised by Mrs. Renu Chakraverkty (Com). Instead of using them against profiteers and hoarders they were invoked to suppress civil liberties, she said.

She accused the Government of failure in defending the frontiers and in its duty to provide a square meal to the people.

(*Continued on page 6.*)

The Rationalist

"INDIA OF MY DREAMS"

Maharani Gayatri Devi of Jaipur.

" As I sit down to write " The India of my Dreams " seems to be receding far into the background and it looks as though there is not even a remote chance of my dreams for India ever coming true.

Like all Indians, I would like to see a strong and prosperous India. In our 17 years of Independence we could have achieved this — but we did not try to do this or may be, it would be more correct to say that we did not set about it in the right way. Anyhow, the purpose of this article is not to ponder over what has happened in the past, but it is to share with readers my idea of what I would like India to be.

My dream for India is to see her as the foremost country of Asia politically and economically important not only to Asia but also to other countries in the world. I should like to see India in a position of being courted rather than courting. India's geographical position is such that she is important to the free world and is coveted by the communist powers. In a way it is an enviable position and at the same time, it spells out no small amount of danger.

If we could achieve our ambition of a united nation and our diverse races and religions could live in peace and communal harmony and forget all differences of caste, community and religion, there is no reason why we cannot be united and strong. A strong and united nation, proud of its culture and heritage, standing together to protect its Independence can be a deterrent to any force however strong.

Side by side with unity, we must have prosperity and strength. India with her vast natural resources and her geographical position in the centre of the world could be, as she was in the past, a prosperous nation and a centre of trade.

I fully realise that our rapidly growing population, which at times seems uncontrollable, is a major draw-back in achieving this objective, but with proper education and with skilled planning, there is no reason why the growth of population cannot be controlled.

I should like to see money being invested in Indian industries and an economy based on free enterprise flourishing in this country. I think, the many controls and restrictions that the present Government have imposed have had the effect of retarding rather than encouraging production in this country.

Our money has no value and we have no foreign assets. But at the same time, we have much to offer to the visitor who comes to our country as a tourist. These two sources should be fully tapped and properly exploited. No matter how much foreign exchange it involves, it will pay rich dividends. At present, due to controls and restrictions, these two foreign exchange earning possibilities have been stifled.

While I have nothing against socialism, I do not think that we can afford the luxury of such a system in our country to-day. It will come gradually as it has come to other nations, who have first built up their economic independence by a free industry and through a democratic system have brought socialism to their country.

I should like for Indians, no matter to which caste, community or economic background they belong, to have equal opportunity of education and self-development. Free

education at the primary and secondary levels must be given to all Indian children, so that even the poorest can afford to be educated. For the poorest section of the society there should be scholarships and facilities to pursue higher studies and special courses.

Agricultural reforms should be of a nature to encourage the farmer to grow more food and instead of reforms being of a restrictive nature, we should concentrate more on making fallow land arable and on irrigation projects etc.

For any nation to be strong, it must be able to defend itself. If we cannot do so without the help of bigger and stronger nations, then that help must be asked for. It must be remembered that as time passes, so circumstances change and that we must do in our time what is required of us in the present. We must leave it up to those who come after us to do what is required for the country in the future.

Politically, we must plan carefully for the future. We must remain faithful to democracy and freedom. We may adjust our position according to the changing circumstances.

I would like to see India take her place in the world. For that it is necessary to educate our people to realise that in the present day, India is not as in the past protected and surrounded by natural boundaries which even in those days an invader had no difficulty in penetrating.

In short, my dream for India is for a strong and prosperous nation, consisting of citizens who are alert and alive to the circumstances of the time in which they live and able to make valuable contributions to the free world. They must be conscious and proud of their Indian heritage and culture and at the same time aware of their responsibilities as citizens of this great universe."

GAYATRI DEVI.

TAJ MAHAL

"Taj Mahal was a Rajput Palace": by P. N. Oak: Published by the author, Institute fot Re-writing Indian History, N-128, Greater Kailas-1, New Delhi-14; Rs. 3-50.

This is a challenging little book which refutes the belief that the Taj Mahal was built by Emperor Shah Jehan in loving memory of his wife, Mumtaj Mahal.

Apart from the fact that Mumtaj was not the Emperor's first wife, she died young at 34 after bearing him fourteen children in their 18 years of married life. Shah Jehan's harem was crammed with women, who joined it in large numbers both before and after his marriage with Mumtaj. Besides, as the author tells us, she was a woman of evil temper and was certainly not a worthy personage for whom a unique mausoleum could be built.

The author argues that the Taj was, in fact a Hindu palace, belonging to the Jaipur dynasty, and points out that, after taking possession of it, Shah Jehan converted it into a resting-place for the dead so that it could never again go back to its rightful owners.

He supports his remarkable thesis by asking why there should be so much doubt and controversy about the name and nationality of the architect who designed the Taj and about the date and the cost of its construction if it had really been built by Shah Jehan.

There is much in Mr. Oak's bold thesis which calls for serious reflection. A.

(*Continued from page 6*)

give aid. Such remarks, Mr. Khadilkar said, were "treasonable."

The Prime Minister and the Planning Commission had recently taken the right and "bold" decision about the Fourth Plan, Khadlikar said.

He had not concluded when the House adjourned.

(Continued from page 2.)

The Prime Minister, she said, would be "sadly mistaken" if he thought that motions of no-confidence had become a hardy annual. The Government had brought the entire economic life of the country to a point where actual conditions of famine and scarcity were ruling.

If the country had to be defended, its economy and food should first be brought "out of the clutches of profiteers and black-marketeers, who were the financial "mainstay of the Congress."

The record of the Food Ministries both at the Centre and in the States was one of prevarication and promises made and broken. They had refused to take over procurement, wholesale trade and distribution of foodgrains. The story of rationing was "scandalous." The decisions of the Chief Ministers' Sub-Committee were changed after a week. The Government was behaving in a totally irresponsible manner.

Mr. A. P. Sharma (Cong. Bihar) said the country was passing through difficult times and it was not becoming of any political party to launch agitations at this juncture.

Mr. S.M. Bannerjee (Ind U.P.) criticised the Kutch agreement.

He charged the Government with pursuing an economic policy which made the rich richer and the poor poorer. If this State of affairs continued, the masses were bound to rise in revolt sooner or later, he said.

Mr. Cherian Kappen (Cong. Kerala) backed the Government action of detaining Left Communists as he said he had definite information that these people planned to create civil disturbances in India when they considered the time ripe for it.

Mr. Hanumanthaiya said there was no denying the fact that there was trouble on the country's frontiers and that the food situation was difficult. But, "the opposition should not take advantage of it and foment trouble inside the country."

He denied that the Congress was influenced by big businessmen and cited a statement of chairman of the Chambers of Commerce to show that the Congress "is not in the good books of the business community."

He said that the Opposition had advanced the same arguments against the Government's policies as in the past.

He defended the policy of non-alinement and said that the country could not give it up and allow itself to be tied up with either of the Power blocs merely in search of economic aid.

He was particularly critical of the Communist Party, which, he said, did not believe in what it proclaimed. If the Communist leaders were honest in their professions they should not accept a Paisa in excess of the average per capita income or what the man in the street earned. At least they should wait for the level of the common man to come up to theirs before they asked for better treatment in jails or higher allowances outside.

Mr. U. M. Trivedi said the Government had been a total failure, whether in facing up to the challenge of external aggression or in tackling the various internal problems.

He wanted the Government to take a tough line with Pakistan. It was a great pity, he said, that though Pakistan was openly sending infiltrators into Kashmir and was practising genocide on the minorities in its eastern wing, India's case on these issues was not put through properly in the chanceries of the world.

Mr. Khadilkar (Cong.) quoted from a speech made by Mr. M. R. Masani and said that in it Mr. Masani had stated that India was going bankrupt because of the plans and, therefore, the western countries should not

(Continued on page 5.)

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RS. 15—00

OVER 100

A Farmer, 107 years old, tills his fields daily outside the dusty village of Kavarna, Bulgaria. A 112-year-old man draws his monthly pay working in the zinc mines of the Rhodope.

A foreman, born in the year 1860, has several hundred furnace stokers under him in the Lenin Works of Demitrovo. At Botevgrad a hearty old-timer, who long ago passed his hundredth birthday, supervises a string of poultry farms and pig-breeding enterprises.

Although some of these venerable oldsters won't outlive Methuselah, Bulgaria has one distinction for which it is indeed proud. It has more men over the age of 100 than any other country in the world!

Bulgaria is the "land of the centenarian" —and this has come about because it has one of the highest birthrates in Europe and apparently the lowest deathrate of any nation in the world. In fact, official government statistics show that while the number of births keeps going up each year, the deathrate is still decreasing!

It's baffling all the authorities in Sofia. It has baffled social workers and sociologists, baffled Bulgarian medical circles and baffled just about everybody who attempts to tackle the peenomenon. Why, is the big question in Sofia—Why?

Although Bulgaria doesn't keep any demographic records on centenarians, the government statistics do go up to the age of 90. The latest figures show that the country has over 180,000 males who are aged 90 years or older—and with a population of only eight million, this is pretty high.

Also somewhat baffling is the fact that men live longer than women in this country, instead of vice versa. as is the norm nearly everywhere else!

As for the oldest man in Bulgaria, nobody can say for sure who he is. One report has it that he supposedly lives in the Buchova district, 15 miles north-east of Sofia, and claims an age of 122. On the other hand, there's talk that a shepherd in Southern Dobruja thinks he was born more than 125 years ago.

A few days ago I talked with an elderly gentleman in Sofia who had just celebrated his 100th year. His skin was like parchment, but he was spry and alert. He attributed his ripe age to regularity in his living!

"I have never engaged in excesses of any sort. At mealtimes I always let my food become cold before I touch it." he said.

He also added that Sofia has the best and healthiest drinking water in the world.

Several years ago Bulgaria sent a medical team into the mountains to determine why there is a high proportion of longevity in this country. The doctors came back with no clear conclusions, perhaps even more confounded than when they started.

One M.D. here, who refused to have his name used, propounded the Theory of Metchnikoff. But he said he personally could not document this old theory with any scientific studies or statistics. Metchnikoff wrote an authoritative book on the subject a long time ago, and he placed considerable stock in "kisselo mieko."

Just about everywhere you go in Bulgaria, it seems you are always spotting white-bearded peasants gobbling "kisselo mieko" with a spoon out of a wooden bowl. You'd almost get the impression that instead of chewing gum or smoking a cigarette, the Bulgarians get rid of their nervousness with "kisselo mieko"

"kisselo mieko" is nothing more than fermented milk turned thick and creamy by lactic acid producing organisms. This

AIR RAIDS

Air raid signals are denoted by two-minute warbling note or intermittent blast on sirens or factory hooters; the "all clear", by two minute continuous hooting.

The following precautionary measures were detailed in a press note on Wednesday:

Make the safest place in or near a house the "Refuge Room": greater protection is provided by the basement, ground floor and a strong staircase.

Protect doors, doorframes and other woodworks with fire-resisting paint or with a thick coating of a solution of salt and lime.

Remove glass panels, if possible. Otherwise cover them with thick paper. Thick curtaining is also helpful.

Keep an emergency first aid kit, a torch, a lantern, matches and store water, foodstuffs and toys for children in the "Refuge Room."

Lights should be dimmed or blacked out in residential and other premises.

Advertisement or decoration lights, neon lights, etc. must be switched off from dusk to dawn.

Additional information is available at the office of the Commaddant General, Home Gaurds, Bangalore (Phone. 74458) from 8 a.m. to 8 p.m. on all days.

---

thick milk is better known as yoghurt—and, of course, Bulgarla is its original home. My M.D. friend said that yoghurt may account for the old age.

When I brought up this theory to still another M.D. his reply was as definite as it was loud and swift. "I wouldn't believe that theory," he remarked drily, "if I lived to be a hundred!"

BUTCHER-GRAVEDIGGER-UNIVERSITY-RECTOR

A former butcher and interim gravedigger was recently elected rector of one of West Germany's largest universities, the Ludwig-Maximilians-university in Munich. Only 45-years of age, Professor Dr. Ludwig Kotter can look back on an unprecedented career. He completed his final "gymnasium" examination after the war in 1945, became a doctor of Veterinary medicine five years later, then studied law for seven semesters and was made head of one of the leading nutrition institutes in Europe. Previous to this, Kotter was a butcher and earned his tuition as a gravedigger in his native city of Augsburg. Kotter is herewith the first university rector in West Germany who found his way to higher learning via a trade. In the field of nutrition, he introduced several important innovations including several methods that allow antibiotics, preservatives and other detrimental substances to be detected in foods. Many works on nutrition now contain as reference: "according to Kotter". This is an outstanding compliment for one of West Germany's youngest, most successful and able scholars. W. G. News.

ಯಜುರುಪಾಕರ್ಮ	೦–೨೫.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೨೫.
ಭಗವದಾರಾಧನ	೦–೪೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	1–25.
Life of Saint Anantarya, in English and Hindi.	1–00.

The Rationalist

PRESS CRITICISM

The Hon'ble Mr. V. S, Srinivasa Sastri wrote under date Poona City, 27-6-1915.

" The leading article of your issue of the 25th instant received to-day is headed " impatience of Newspaper Criticism " and has for its texts a passage in Sir P. S Sivaswami Aiyar's convocation address and an observation made by me in a lecture to the Bombay Students' Brotherhood. My observation, which you describe as an echo of Sir Sivaswami Aiyar's sentiment, was to the effect that people (not students only) should think for themselves and not let newspaper editors think for them. Opinions, however just and true, lose their value when taken simply on trust and not assimilated by one's own reflection. This you pass as a safe general proposition, though within the ken of the average Indian intelligence. You object to it, however, as coming from me. How have I forfeited the right of enunciating 'truisms' to students? Till I know I must plead not guilty. You detect in the 'truism' a spirit of implied disparagement and proceeding anotner step in psychological analysis, you ascribe it to an impatience of public criticism. I disavow all intention to disparage the Press and I deny that I was moved, in asserting the duty of each individual to use his own judgment, by impatience of criticism. May I have leave to say the same on behalf of Sir P. S. Sivaswamy Aiyar, who, I know, yields to none in appreciation of the services rendered to the country by the advanced section of the Press and in particular is a careful reader and on the whole a sincere admirer of The Hindu? "

MAGNETIC POLE

The earth's magnetic pole once lay near the south geographic pole, according to recent theories based on methods of dating by determination of residual radio-activity. Although the geomagnetic axis has undergone only minor variations during the last million years, the direction of the magnetic field seems to have been reversed several times during the earth's existence.

On studying residual magnetism in rocks scientists discovered that the magnetic moment of the successive deposits was almost invariably north or south. They therefore concluded that it must indicate the diretion of the magnetic field at the time of formation of the deposit

The latest dating methods have permitted a more precise determination of the age of these deposits. From this it has been possible to conclude that the earth's magnetic poles have been as they are now —that is, near but not coincident with the corresponding geographific poles—for a million years. They were reversed between a million and two and a half million years ago, except for a period of one hundred thousand years some 1,900,000 years ago. Between two and a half and three and a half million years ago the poles were again as they are to-day, except perhaps for a period about three million years ago Before that time the poles were again reversed.

The reason for these relatively rapid switches has yet to be discovered!

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THE INDIAN SOLDIER

In World War I.

Strolling one day recently down the main street of a large town near the front, the extent and the wonder of our Indian Empire were irresistibly, borne in upon me. I discovered that, in spite of my many years in the land of regrets, I was viewing the scenes with much the same feelings as those with which I first landed in Bombay, writes "A Spectator" in the "West Minster Gazette."

Before my eyes passed a never-ceasing but everchanging procession of Sikhs, Punjabis, Trans-frontiermen, Gurkhas, Rajputs, Garhwalis, even Bengali babus, almost every class of the three hundred-odd millions of our Indian fellow-subjects was represented, and they mixed with the jostling throng of French and British soldiers and country people in a quiet and matter-of-fact way, as if their very presence here in France in the midst of the Titanic struggle were not one of the greatest marvels which the war has introduced.

The inscrutability of the Oriental is often mentioned as one of his most prominent characteristics. To me, of this inscrutability the most noteworthy trait is his apparent inability to show surprise. That man yonder was a mere Indian yokel to whom a few months ago an hour's journey in a train was an infrequent experience, and the visit of the Collector Sahib the one stirring event of the year. Yet look at him as he marches, a finished soldier, over the greasy cobble-stones. In the short interval he has seen many of the wonders of the world, he has passed weeks on the sea the dreaded Kalapani of his forebears; he has made his temporary home amongst a strange people. Yet here he is, and to all appearance he has always been here!"

THE SACRED THREAD

"The sacred thread worn by Brahmin and the other "twiceborn" castes of Hindus, is the subject of a learned and interesting Note (Noval Kishore Press, Lucknow) by Mr. T. R. Amalner, a munsif in the Indore State in connection with the Gazetteer of Central India under the editorship of Major C. E. Luard. The author traces the custom to its earliest sources. He points out that there is an entire absence of any reference to the sacred thread in the ceremony of 'Upanayana' in the majority of the Grihya Sutras, which lay down the domestic ritual of the Hindus. The tying round the waist of the grass cord, which is now a subordinate part of the ceremony appears to have been the whole of it in ancient times. Later, it seems to have been the practice to put on the sacred thread only on occasions of religious import, and not as at present to wear it night and day. sleeping and waking. Another important point which the author establishes is that the "sacred cord" was worn in ancient times both by men and women, and not by men only as at the present day. Among the Parsis even now the "kusti" which answers to the sacred cord of the Brahmins, is worn by men and women. The denial of the "Yegnopavit" to women in later times among the Hindus marks a notable step in the descent of women from the high position which they occupied in the Vedic community."

* * *

We do not think there is any implication of "descent of women". The "sacred thread" has 3 strands to signify one's 3 duties; "Deva Rina, Pitr, Rina, and Manushya Rina", to Gods, to ancestors, and to fellowmen. When family became the unit of society instead of the individual, the husband's sacred thread was doubled, to include her obligations also. Ed.

LIFE IN STARS

Dr. Melvin Balvin, of the University of California, reported recently the discovery in meteorites of molecules which resemble the basic components of genetic material on the earth. He concludes that conditions favourable to the development of living forms exist in space.

The primitive chemical forms found in meteorites probably existed at one time on the earth before biological forms arose. The same processes that developed life as we know it on the earth today are no doubt going on in space.

Dr. Herman J. Muller, Nobel Prize Winner and biologist of Indiana University, points out that some 10 per cent or more of the stars probably have families of planets just as our sun does.

On these planets there is doubtless a distribution of elements like those in our own solar system—organic compounds which are produced in the gaseous and liquid envelopes of moderately warm atmosphere by the action of ultraviolet, cosmic and gamma rays.

The same steps in the evolution of life will be found on other planets as exist on the earth.

In our own immediate solar system we know that the source of all energy for the development and existence of life is ultimately the sun. Its rays do indeed create the physical and chemical environmental conditions found on the earth and participate creatively building up of organic substances.

Life on other planets in our own solar system is then a function of their distances from the sun. Life on other planets of other stars then will be a function of their distances from their suns.

Harlow Shapley estimates that 100 million stars may have acquired planetory families, perhaps one in 1000 may have developed life in some persistence and on a higher level. This indicates that about 100,000 planets at least may support life.

Aside from their distances from the sun, upon which the amount of heat is dependent, we know, too, that the possibility of life on other planets is associated with the presence of oxygen in their atmosphere.

This is understandable, because for the kind of life that we know, oxygen is the key element that releases the potential chemical energies contained in foodstuffs, which then appear in the form of heat, movement and other forms of energy. The biochemical reaction accomplishes this in the biological oxidation in the cells.

This biological reaction leads to a breakdown of the food-stuff molecules; down to the smallest component like water and carbon dioxide. Only biological oxidation has made possible the devlopment of living creatures to higher stages.

There are certain factors that are indispensable for the existence of life as we know it, based on carbon as the structure atom and on oxygen as the energy liberation atom.

There must be water in its liquid state, a biologically suitable temperature, carbon dioxide which is, in addition to water, the raw material for photosynthesis in green vegetation and finally that precious oxygen the key element in the biological energy liberation.

Looking at and examining our own solar system and starting from the outside we find that Pluto, the outermost planet from the sun, has a solar constant only 1,600th that of the earth. The maximum temperature on Pluto is around minus 210 degrees C. No form of life as we know it could possibly exist here because of the fierce low temperatures.

(To be continued)

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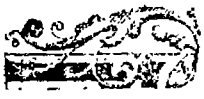

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RS. 15—00

AIR RAID WARNINGS

The State Government, has advised the citizens to observe the following Do's and Don'ts on hearing air-raid warnings:

Do's: Lie flat into a fold in the ground, if available, or lie flat on the ground with your face down-wards: keep your chest slightly above the ground and rest on your elbows: plug your ears with some cotton or cloth available; and keep a rolled-up handkerchief or any cloth between your teeth.

Don'ts: Don't run for cover if there is no time, and never look up until "All Clear" signal is given.

Run to take cover in the nearest shelter-building, if time permits: otherwise act as if in the open, and get off the street.

Don't lean directly against a wall.

Be near an inside and not an outside wall: and be preferably in the angle of two walls.

Never be in the direct line of a door or window, and never keep a glass-pane unprotected.

Leave the bus/car and act as if in the open.

Remain in your seat.

Don't try to run.

Keep all baths, tubs, etc., filled with water in accessible places: keep a few bags full of dry sand; all lofts and attics should be kept free of inflammable materials; keep all inflammable stores which are essentially required, as much dispersed as possible; and get to know the fire-fighting arrangements of the locality and the location of the nearest fire-fighting post.

Don't unnecessarily block passages and stair-cases in your house.

Immediately after the "All Clear" signal control the bomb which may have fallen in your house, your neighbour's house or in the street near you, as follows: Fill a sand bag 3/4 full with dry sand or earth, keep this bag in front of your eyes, go near the bomb and drop the whole sandbag on the bomb covering it from all sides. The bomb will burn out inside without causing severe damage; call your neighbour to help if you cannot immediately control the bomb. If there are more than one bomb, call in the fire patrol and inform the warden.

Don't deal with an incendiary bomb without protecting your eyes with dark glasses; and don't direct a jet of water on the bomb.

Start extinguishing the fire yourself by pouring buckets of water and sand. Call for the fire patrol if you cannot immediately extinguish it; close all doors and windows; when you move about keep close to the wall; if you must pass through flames or smoke, then crawl along the floor; if some one catches fire, make him roll on the ground or roll him in a rug or blanket! if caught within a house on fire, try to escape through the windows using a rope bed sheets after having tied one end to some strong point inside the house; and in case the escape through the window etc. is not possible, call for help from any opening available.

Don't wait for outside help to arrive but do your bit immediately; don't forget to ask for reinforcement for fighting a fire before the fire gets out of control; don't shirk your responsibility to your neighbour whose house is on fire, or you may find yourself without help when similarly placed; and don't go alone into a building on fire, if you can do so as one of a pair.

Keep calm; make proper reconnoissance before starting rescue work; keep as near as possible to the wall when on damaged stairs; exercise great care while removing debris from the vicinity of the casualty; protect the casualty from falling debris and

dust with the help of iron sheets, tarpaulins, etc; free the nose and mouth of the casualty from dust and grit to ease his breathing; reassure the patient and get him taken home to bed, if the casualty is not severe; loosen all clothing and keep the patient lying down and warm; give artificial respiration, if needed: control bleeding, if any, as far as possible; relieve pain to casualty by supporting fractures by improvised splints; and contact immediately the nearest First Aid Post for proper medical attendance for the casualty.

Don't get panicky; Don't pull timber out of the wreckage indiscriminately or you may cause further collapse; Don't touch loose electric wiring; and Don't crawl over the debris or disturb part of the damaged structure unless you are compelled to do so by circumstances.

GOLD-STAMPS!

The Bavarian Mint in Munich (West Germany) is preparing several series of golden postage stamps to be called "philately in Gold!" On the occasion of the 125th anniversary of the first postage stamp several gold stamps have already been printed. Now first prints from Iceland, the Ionian Islands, Russia, Monaco, Finland, Denmark, Luxemburg and Greece in series of 2,000 each will soon be issued. First prints from Belgium and France amounting to 10,000 each will soon follow. The golden stamp will be made in eight gramme and 16 gramme weights. The first will cost 70 DM, the latter 140 DM (17·50 and 35·00 dollars).

* * *

But not in this beggared country. Ed.

A GREAT SOUL PASSES

Dr. Albert Schweitzer, jungle missionary, physician and philosopher, died recently. He was aged 90.

Dr. Albert Schweitzer died in the jungle hospital where he had lived and worked for 50 years.

At his daughter, Mrs. Rhena Eckert's request Dr. Steven Miller, an American heart specialist flew here from New York to attend on Dr. Schweitzer.

Lambarene was where Dr. Schweitzer chose to die. "I feel at home here and I belong to you until dying breath", he told workers at the sprawling hospital on his 90th birthday in January.

Dr. Schweitzer died at 11-30 (local time).

Dr. Schweitzer, regarded by many as the greatest humanitarian of the century, devoted most of his brilliant life time to the obscure and steamy African jungle hospital here. A Philosopher, theologian, musician and philantropist, he became an almost mystical figure.

In 1904—when he was 29—came the turning point in his life. A brochure from a Paris mission society found its way to his office. After deep soul-searching, Schweitzar came to his momentous decision: to devote himself to relieving human suffering, to dispense medicine and to care for the sick in Africa, to give up preaching the religion of love and start practising it.

In 1949, he visited the United States, receiving a tremendous welcome. Thereafter followed a series of honours, including the Nobel peace prize in 1952. On his 80th birthday in 1955, he received awards from Britain, France and Germany.

The Rationalist

ON WAR

SHUKRA-NEETI

Strength of body, strength of valour and prowess, strength of army, strength of arms, strength of intelligence, and strength of life, a king who has all these six, is equivalent to Vishnu!

The king should so govern his life that the kingdom may be permanent in his own dynasty through continuity of good deeds. So long as the kingdom continues in his family so long he is said to live.

Peace should be made with the very powerful, war with the equal, and expedition against the weak.

Just as a cluster of bamboos cannot be destroyed if surrounded by thick, thorny trees, so the Ruler should be like a bamboo surrounded by clusters.

In order to conquer enemies peace should be made even with one's own feudatories.

Peace should be made with the Anaryas or aborigines, lest they should invade one's country when one is engaged elsewhere.

The wise king should make peace with the powerful if there be danger, and protect oneself if the foes be many.

There is no precedent or rule that war should be undertaken with a powerful enemy. The cloud never moves against the current of the wind!

One should commence warfare when one is attacked and oppressed by somebody, or even only when one desires prosperity, provided one is wellplaced as regards time, region, and army.

When there is no other remedy war should be undertaken. The king should never trust the enemy even after concluding peace. Thus Indra killed Vritra in days of yore in truce time.

Expeditions are of five kinds, Vigrihya, Sandhaaya, Sambhooya, Prasanga, and Upekshya.

In the first the army proceeds by gradually overpowering groups of enemies, or one's allies fight with the adversary's allies, and one's own army proceeds against the enemy.

In Sandhaaya, peace is made with certain supporters of the enemy, and then the enemy is proceeded against.

In Sambhooya the king, aided by feudatories, proceeds with a skilled army well equipped with physical and moral resources.

In Prasanga the expedition starts with a certain objective, but incidentally launches another.

In Upekshy expedition, the army, encountering adverse fate, neglects the enemy, and retreats. [Like Napoleon's Moscow expedition, or Spanish Armada against England.]

The Ruler who wants to fight should carefully consider the season, the region, the enemy's strength, one's own strength, the four-fold policy, and the six attributes of state-craft.

Autumn and winter are the best seasons for warfare. Spring is good. The worst is Summer. In the rainy season war is hazardous.

One should place the Lord of the Universe in the heart when going out on an expedition.

The six attributes of state-craft are known to be peace, war, expedition, besieging, refuge, bifurcation:

Those actions by which a powerful foe becomes friendly constitute sandhi or negotiated peace.

That is Vigraha or war by which the enemy is opposed and subjugated.

Expedition is proceeding for advancing one's own interests by destroying the enemy.

Asana is besieging the enemy's stronghold in order to ensure surrender.

Asraya is entrenching oneself in a secure position till the time is propitious for attack.

Dwydha is bifurcating one's army in order to divert concentration on the part of the enemy.

The war with charmed instruments is the best. That with mechanical ones is good. That with inferior weapons or with hands is the worst.

In the war with charmed instruments foes are destroyed by arrows and other arms rendered powerful by means of charms.

The war with mechanical instruments leads to great destruction of the enemy by balls flung at the objective by the application of gun-powder in cylindrical fire-arms.

The war with weapons is that in which, in the absence of charms and fire-arms, swords and spears have to be used.

The war with hands is that in which the adversary is overpowered by strong grasps and skilful attacks on the joints of limbs.

One should not kill the man who is on the grond, who is deformed, who has his hands folded in supplication, who is seated with hair dishevelled, who is suppliant, who is asleep, who is naked or unarmed, who is seeing others fight or is fighting with others, who is drinking water, taking food or busy otherwise, who is terrified, or who is retreating. The old man, the infant, the woman, as well as the king who is alone, are not to be killed.

When one has to save oneself by extirpating a powerful enemy; one has to resort to measures beyoud moral warfare.

Having conquered the enemy, the king should realise revenue from a portion of the territory, or from the whole, and gratify the subjects of the newly acquired State.

The king should enter the city with auspicious sound of trumpets, and protect like children the people thus won over and made one's own.

A CAUTION

"In the address delivered to the graduates of the Madras University at the 1915 Convocation, the Hon'ble Sir. P. S. Sivaswami Aiyar cautioned them with some unwonted asperity against accepting the opinions expressed in newspapers. "Guard yourselves against the tendeney to borrow opinions from newspapers," "hesitate before accepting the opinions exprersed in the editorials as infallible guides or even as unmistakable indications of public opinion," "The writer for instance who thinks that everything is out of gear in the administrative machinery and who would be very happy to be told that India is enjoying prosperity under the British rule is not a rare phenomenon"—were the remarks as regards the Indian Press made by the Indian Member of the Madras Executive Council. An echo of these is to be found in the remark reported to have been made at Bombay by the Hon'ble Mr. Srinivasa Sastri in an address delivered to the students' brotherhood in which he advised the students not to be led by the nose by newspaper writers but to think for themselves and to form their own opinions."

Hindu.

LIFE IN STARS

(Continued from last issue)

Moving inward towards the sun we may take Neptune, Uranus, Saturn and Jupiter as a group. Their atmospheres consist mainly of hydrogen, helium, mathane, ammonia, and probably water. Escape of these light components was prevented because of the strong gravitational forces of all these planets.

They are now preserved in a frozen state because of their great distances from the sun. There is no actual oxidizing power on these planets since there is no oxygen. None of these planets offer a suitable environment for any known kind of organism. The temperatures are so low that any active life would be strictly prohibited.

Again keeping in mind the assumption that the laws of biological processes are the same throughout the universe and that the structure of living matter is based on the carbon atom and its unique chemical properties, we are forced to the conclusion that in our own solar system only Mars and Venus may support life—Mercury is too near the sun and is far too hot. This life may be only in a lower state than found on our earth.

Time and again, spectographic studies of Mars have indicated that moss and litchens do grow in certain areas of that planet. Since there is probably only a trace of oxygen there and since the temperatures are somewhat lower on the average than on the earth, it is doubtful that any people live on Mars.

Venus is so enshrouded with a deep blanket of carbon dioxide that it is extremely difficult to study the nature of its surface, or the exact composition of its atmosphere.

We can only make a guess about Venus.

The recent discovery of water on this planet supports the theory that there may be swamps and jungles there, possibly supporting some type of primitive animal life.

As for other beings like ourselves, we will probably have to look further out into the solar systems beyond ours to the distant stars with their own families of planets.

Dr. Otto Struve, director of the National Radio Astronomy Observatory at Green Bank, West Virginia, U.S. believes that if conditions for life exist elsewhere then life too exists there. This life may be less advanced or more advanced than ours, but if they exist they probably themselves expect that other life in the universe.

Professor Philip Morrison and Guiseppi Cocconal, of Carnell University, proposed that we should try to record artificial radio signals from these distant sources in space to see if we can recognise any signals that make sense, or could be an attempt at communication of some kind.

Cornell University's astronomer, Thomas Gold, has set forth a theory that while having all the earmarks of " science fiction " is none the less extremely intriguing.

Astronomer Gold thinks that maybe life on the earth did not begin here, but was brought here from somewhere in outer space.

Perhaps our earth was seeded deliberately by spaceships, and such life existed outside the earth for billions of years.

Life on the earth is only about a billion years old, but the earth itself has been around for several billions of years..

Life began as a microscopic-sized particle and developed very slowly to the point where now the descendants of the original microbes, man today, will soon be taking off into space in rocket ships, for trips to the moon. Mars, Venus, and finally exploring the planets of other stars.

Indeed, space travellers may have visited the earth a billion years ago ; and from their refuse, even abandoned garbage, forms of life sprang up, developing into life as we know it here and now.

Soon we will be visiting other planets, perhaps near ones, and we may leave our own garbage to start forms of life there !

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Ex-Legal Adviser, Mysore Govt. Insurance Dept.

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CHILD PRODIGIES

Right through the ages, fantastic child prodigies have always presented profoundly interesting human case-histories. Yet very little attempt has been made to classify the known stories of the world's infant geniuses, to assess which are the most noteworthy.

It would be impossible to exclude Jean Louic Cardiac, the "wonder child" of the Chateau de Cardiac, in France, who was born there in 1719. At the age of three months he was reciting his alphabet, and his mental progress was swift and sure. At three years he could read Latin with ease. and at four could translate it in both French and English fluently!

By the time he reached the age of six when most children are beginning to understand what school is all about, Cardiac was reading Greek and Hebrew, already a complete master of mathematics, history, geography and heraldry. Like so many true child geniuses, his life was short but spectacular, for he died in Paris when only seven!

Nor would James ("The Admirable") Christian, be omitted from any such list. Born in 1560 in Scotland, he showed early promise as a scholar. Whilst still a schoolboy he could answer his teachers fluently in any of twelve different languages, including Arabic, Greek, Hebrew, Flemish and Slavonic as well as the commoner European tongues!

Indeed, whilst still in his teens he disputed with learned professors on a vast range of subjects in these dozen languages. By the age of 20 he had mastered the whole existing range of sciences, was skilled equally in verse or prose, and could sing and play many different instruments. Unfortunately, he added swordsmanship to his manifold accomplishments and got himself killed in a brawl!

Then there was the great French philosopher and mathematician, Blaise Pascal. He proved to be a scientific genius from early childhood so full of promise that his father gave up his own court post to devote all his time to educating the boy from the age of seven onward. At 12, Pascal wrote a treatise on accoustics and soon afterwards completed the design of the world's first accounting machine. At 16 he composed such abstruse works that the older philosopher Descartes refused to believe they were not the work of a mature man. Although he died at the early age of 39, a recluse in a monastery, he had become a completely mature genius in several fields.

A short life is inevitably the lot of many really brilliant child prodigies. Jean Phillippe Baratier, the eighteenth-century intellectual wizard, lived only 19 years, yet from speaking three languages at the age of four he swiftly achieved the complete surrender of his masters.

At six he was made a member of an ecclesiastical synod in Berlin, as well as a member of that city's Royal Academy, and at 14 he was confirmed as a doctor of philosophy! From the time he was 5 Baratier possessed an extraordinary memory, which enabled him to recite vast sections of the Bible word-perfect and without pausing.

Occasionally, however, a prodigy appears whose powers remain throughout a life of normal span. Such a one was that "book in breeches." Thomas Babington, Lord Macaulay. He was a fantastically clever reader and memoriser all his life, beginning at two.

(*To be continued.*)

PLASTIC RESEARCH

A "warm coat" of plastic will prevent ice-forming on bridges in the future. Exposed bridges are especially endangered by the formation of ice as they cool off faster than the surface of a normal road. And just this unexpected icy surface places car drivers in highly dangerous situations. The West German Bayer Works have now solved this problem by developing an isolated plastic that can be easily added to the bridge's surface. The liquid raw material is sprayed with a spraygun underneath the bridge. It immediately bubbles due to a chemical reaction. The plastic hardens in a very short while. The high insulation value of the weather-fast "Moltopren" surface considerably retards the bridge's loss of warmth.

West German News.

MONEY

"The love of money can hardly be the root of all evil, for it is only one perverse passion out of many. But there is a kind of decorum about money which makes the love of it peculiarly dangerous, since it conceals from the lover the nature and effects of his passion. If a man wants too much food, he is evidently greedy. If a woman wants too many clothes, she is evidently vain. But money is not a thing, like clothes or food, that can be enjoyed by itself. It is only a means of getting the things that can be enjoyed; and so greed for money is not direct greed, but indirect. It is a civilised means of conducting the struggle for life, which to a great extent conceals from those who use it the ugliness and the animal nature of that struggle.

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DHARMA

by G. R. JOSYER. M.A. HONS F.R.E.S. M.R.S.L

(Contributed by request, for " Dharma Number " of " *Kalyana Kalpataru* " Geeta Press, Gorakhpur.)

It is a matter of wonder that while we conceited moderns are today stumbling, grovelling and floundering in our quest of a good life, our ancestors, many thousand years ago, had by insight, inspiration, and scientific acumen, discovered the truths about man, as an individual, as part of human society, and as a speck in God's Universal Creation. They had discovered what life meant. what life was worth, and what best use could be made out of it.

Their accumulated knowledge,—accumulated during centuries or millenniums we do not know,—has come down to us in the Vedas, Upanishads, Vedangas, Sastras and Puranas, which are as dazzling as the noon-day Sun, and more precious than King Solomon's Mines. They are intellectual treasures which the ancients of no other nation, neither Rome nor Greece, Egypt or Ethiopia, China or Japan, Peru or Mexico, have sent down to their descendants.

This nation is unique in the world in that possession.

If one asks Chou-en-Lai or Ikeda or Sukarno, Nasser or Haile Selassie, Lord Russell or Kosygin, Johnson or Castro, " What is Dharma ? ", he would scratch his chin thoughtfully, and say, " Dharma is blind obedience, brute patriotism, and utter submission."

But that question was answered in the Vedas ten thousand years ago in blazing letters and a voice of thunder, to which we puny men of the present day are seeking to close our ears. They said,—

' धर्मो विश्वस्य जगतः प्रतिष्ठा । लोके धर्मिष्ठं प्रजा उपसर्पन्ति । धर्मेण पापमपनुदति । धर्मे सर्वं प्रतिष्ठितम् । तस्माद्धर्मं परमं वदन्ति ॥ '

" ಧರ್ಮೋ ವಿಶ್ವಸ್ಯ ಜಗತಃ ಪ್ರತಿಷ್ಠಾ - ಲೋಕೇಧರ್ಮಿಷ್ಠಂಪ್ರಜಾ ಉಪಸರ್ಪಂತಿ - ಧರ್ಮೇಣ ಪಾಪಮಪನುದತಿ - ಧರ್ಮೇ ಸರ್ವಂ ಪ್ರತಿಷ್ಠಿತಂ - ತಸ್ಮಾದ್ಧರ್ಮಂ ಪರಮಂ ವದನ್ತಿ ".

" Dharma is the foundation of the Universe. One who follows Dharma will be courted by all men. He will rid himself of all evil. Dharma encompasses everything. Dharma is therefore supreme."

That Dharma they dissected and analysed, and prescribed its application to various classes of men in society : to mention a few, " Raja Dharma ", " Arya Dharma ", " Stree Dharmn ", " Kula Dharma ", " Yati Dharma ", " Aapad Dharma ", and others.

The most esteemed of Indian Men of Letters, Kalidasa, has described Raja-dharma thus with inimitable clarity :

' सोऽहमाजन्मशुद्धानां फलोदयकर्मणाम् । आसमुद्रक्षितीशानां मानाकरथवर्त्मनाम् ॥
यथाविधिहुताग्नीनां यथाकामार्चितार्थिनाम् । यथापराधदण्डानां यथाकालप्रबोधिनाम् ॥
त्यागाय संभृतार्थानां सत्याय मितभाषिणाम् । यशसे विजिगीषूणां प्रजायै गृहमेधिनाम् ॥
शैशवेऽभ्यस्तविद्यानां यौवने विषयैषिणाम् । वार्धके मुनिवृत्तीनां योगेनान्ते तनुत्यजाम् ॥ '

"ಸೋಽಹ ಮಾಜನ್ಮ ಶುದ್ಧಾನಾ ನಾಫಲೋದಯ ಕರ್ಮಣಾಂ। ಯಥಾವಿಧಿ ಹುತಾಗ್ನೀನಾಂ ಯಥಾಕಾಮಾರ್ಚಿತಾರ್ಥಿನಾಂ। ಯಥಾಪರಾಧದಂಡಾನಾಂ ಯಥಾಕಾಲಪ್ರಬೋಧಿನಾಂ॥ ತ್ಯಾಗಾಯಸಂಭೃತಾರ್ಥಾನಾಂ ಸತ್ಯಾಯ ಮಿತಭಾಷಿಣಾಂ। ಯಶಸೇ ವಿಜಿಗೀಷೂಣಾಂ ಪ್ರಜಾಯೈಗೃಹಮೇಧಿನಾಂ॥ ಶೈಶವೇಭ್ಯಸ್ತವಿದ್ಯಾನಾಂ ಯೌವನೆ ವಿಷಯೈಷಿಣಾಂ। ವಾರ್ಧಕೆ ಮುನಿವೃತ್ತೀನಾಂ ಯೋಗೇನಾಂತೆ ತನುತ್ಯಜಾಂ॥"

"They – the Raghu Kings,– were pure since birth, they strove till they achieved results, they performed sacrifices as ordained, they dispensed charity to the satisfaction of the applicants, they awarded punishment commensurate with the offence, they met situations as they arose with alert readiness, they collected wealth for the purpose of distributing it generously, they spoke little to avoid overstepping truth, they engaged in conquests in order to achieve fame, they wedded for the perpetuation of the dynasty, they pursued study during boyhood and youth, sought household pleasures during manhood, became ascetics as old age set in, and spent their last days in the practice of Yoga."

Can any other nation present such a code for Kingship ? Ayub's Sukarno's, Johnson's, Wilson's ?

In the Upanishads is defined the Dharma of the Graduate student. The Guru enjoins on him,—

'वेदमनूच्याचार्योऽन्तेवासिनमनुशास्ति। सत्यं वद। धर्मं चर। स्वाध्यायान्मा प्रमदः। सत्यान्नप्रमदितव्यम्। धर्मान्नप्रमदितव्यम्। कुशलान्नप्रमदितव्यम्। भूत्यै न प्रमदितव्यम्। मातृदेवो भव। पितृदेवो भव। आचार्यदेवो भव। अतिथिदेवो भव। यान्यनवद्यानि कर्माणि। तानि सेवितव्यानि। यान्यस्माकं सुचरितानि। तानि त्वयोपास्यानि। नो इतराणि।'

"ವೇದಮನೂಚ್ಯಾಚಾರ್ಯೋಽಂತೆವಾಸಿನಮನುಶಾಸ್ತಿ। ಸತ್ಯಂವದ, ಧರ್ಮಂಚರ, ಸ್ವಾಧ್ಯಾಯಾನ್ಮಾಪ್ರಮದಃ। ಸತ್ಯಾನ್ನ ಪ್ರಮದಿತವ್ಯಂ, ಧರ್ಮಾನ್ನಪ್ರಮದಿತವ್ಯಂ, ಕುಶಲಾನ್ನಪ್ರಮದಿತವ್ಯಂ, ಭೂತ್ಯೈನಪ್ರಮದಿತವ್ಯಂ, ಮಾತೃದೇವೋಭವ, ಪಿತೃದೇವೋಭವ, ಆಚಾರ್ಯದೇವೋಭವ, ಅತಿಥಿದೇವೋಭವ, ಯಾನ್ಯನವದ್ಯಾನಿಕರ್ಮಾಣಿ, ತಾನಿಸೇವಿತವ್ಯಾನಿ, ಯಾನ್ಯಸ್ಮಾಕಗಂ ಸುಚರಿತಾನಿ, ತಾನಿತ್ವಯೋಪಾಸ್ಯಾನಿ, ನೋಇತರಾಣಿ."

"Speak Truth. Act in obedience to Dharma. Do not neglect your religious studies. Don't resort to untruth. Don't resort to Adharma. Do beneficent deeds. Be careful about riches. Be diligent in religious duties. Do not ignore your obligations to Gods and Ancestors. Revere your Mother. Revere your Father. Revere your Guru. Revere the pilgrim who comes for food. Let your deeds be irreproachable. Try also to copy the good deeds of other men of virtue. And, when in doubt about the righteousness of an act, ascertain how respectable elders would act in such a case, and act accordingly."

That, concisely, was the Dharma prescribed for the graduate of old. Today we have innumerable Convocation Addresses to Graduates in which one has to look for a useful precept like a needle in a hay-stalk !

In that Himalayan production, Mahabharata, which is an Encyclopaedia of Dharmic Counsels, is a delicious anecdote enunciating several kinds of Dharma. A Brahmin ascetic, Kowshika by name, one noon stood under a shady tree. Suddenly a dropping from a crane fell on his head. Enraged at the pollution he looked up angrily, and cursed the crane which sat on the branch above. The crane fell down dead at his feet ! Abashed at the sight, he felt contrite, and prayed for the soul of the crane. Later he went to a cluster of hermitages from where he used to collect his daily alms, and standing outside the entrance of one, called "Lady, Give alms", (**भवति भिक्षां देहि।**). The

house-wife inside answered. "Please stay". But the next moment she was needed by her husband, and her ministrations to him took some time. Later she hastened with a morsel to the Brahmin, who looking at her with suppressed anger asked, "Why did you bid me stay, and delay me so much? Don't you know that an insulted Brahmin is a dangerous enemy?" The house-wife replied, "Sir, I know it. And I know also that your anger killed the unfortunate crane in the forest! But I couldn't be killed like that! I am a dutiful wife, and righteous woman. After I bid you stay I had a sudden call to minister to my husband. To a wife all other duties are secondary. Hence my delay. Pray forgive me, and restrain your anger. Worthy Sir, Anger is like an enemy within one's body. Sages have said,—

'क्रोधश्शत्रुश्शरीरस्थो मनुष्याणां द्विजोत्तम । यः क्रोधमोहौ त्यजति तं देवा ब्राह्मणं विदुः ॥
यो वदेदिह सत्यानि गुरुं संतोषयेत च । हिंसितश्च न हिंसेत तं देवा ब्राह्मणं विदुः ॥
जितेन्द्रियो धर्मपरः स्वाध्यायनिरतश्शुचिः । कामक्रोधौ वशे यस्य तं देवा ब्राह्मणं विदुः ॥
योऽध्यापयेदधीयीत यजेद्वा याजयीत वा । दद्याद्वापि यथाशक्ति तं देवा ब्राह्मणं विदुः ॥

"ಕ್ರೋಧಶತ್ರು ಶರೀರಸ್ಥೋ ಮನುಷ್ಯಾಣಾಂ ದ್ವಿಜೋತ್ತಮ । ಯಃ ಕ್ರೋಧಮೋಹೌ ತ್ಯಜತಿ ತಂ ದೇವಾ ಬ್ರಾಹ್ಮಣಂ ವಿದುಃ ॥
ಯೋ ವದೇದಿಹ ಸತ್ಯಾನಿ ಗುರುಂ ಸಂತೋಷಯೇತ ಚ । ಹಿಂಸಿತಶ್ಚ ನ ಹಿಂಸೇತ ತಂ ದೇವಾ ಬ್ರಾಹ್ಮಣಂ ವಿದುಃ ॥
ಜಿತೇಂದ್ರಿಯೋ ಧರ್ಮಪರಃ ಸ್ವಾಧ್ಯಾಯನಿರತಶ್ಶುಚಿಃ । ಕಾಮಕ್ರೋಧೌ ವಶೇ ಯಸ್ಯ ತಂ ದೇವಾ ಬ್ರಾಹ್ಮಣಂ ವಿದುಃ ॥
ಯೋಧ್ಯಾಪಯೇದಧೀಯೀತ ಯಜೇದ್ವಾ ಯಾಜಯೀತವಾ । ದದ್ಯಾದ್ವಾ ಪಿ ಯಥಾಶಕ್ತಿ ತಂದೇವಾಬ್ರಾಹ್ಮಣಂ ವಿದುಃ ॥

"He who is rid of anger and lust is a true Brahman. He who speaks the Truth, and brings joy to his Guru, he who when hurt does not hurt in return, is a true Brahman. He who is self-controlled, is intent on righteous deeds, is mindful of his religious duties, is pious in body and mind, and is bereft of anger and lust, is a true Brahman. He who studies and helps others to study, who performs sacrifices and assists others in their performance, and who is generous in charity, is a true Brahman."

"I am sure, revered Sir, you know Dharma. But Dharma is intricate and complex. If you would know it rightly, please go to Dharma-Vyaadha in Mithila and ascertain from him. Pardon my garrulity, and know that I had no intention to offend you."

Kowshika stood for a moment in stunned silence at this feminine marvel, and then finding words thanked her sincerely and went his way.

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DHARMA

(Continued from last issue.)

The Brahmin was amazed at this second instance of telepathic perception, and went with the Vyaadha to his home, where he was respectfully offered seat. He could not resist asking him to start with "Sir, I cannot reconcile myself to a man of your spiritual attainment pursuing a vile trade." Dharma-Vyaadha replied, "Worthy Sir, we are born into a trade by our Karma. To change it is Sin. I pursue my trade virtuously. I do not kill a living thing. I buy meat and sell it in honest measure. I do not overcharge. I speak the truth, deceive no one, hurt no one, grudge no one. My parents who gave me birth and raised me, are aged. I tend them dutifully. What I earn I spend in the service of God and my fellow-men, and spend only a remnant on myself. I do not eat flesh. I fast during day, and take only a night-meal. A trade is vile if it makes a man vile. If a virtuous man pursues a trade virtuously, the material of the trade does not matter. That is my excuse for pursuing my hereditary trade of meat-vending."

Charmed by Dharma-Vyaadha's cogent reasoning, Kowsika thanked him, and begged him to enlighten him on the intricacies of Dharma. And Dharma-Vyaadha's disquisition on Dharma in several chapters might as well have come from the mouth of Socrates, or Christ, or Buddha! But he was thousands of years anterior to them!

In the precious Aanusaasanika Parva of the Mahabharata, when Bheeshma lay awaiting death on the bed of arrows, Yudhishthira asks him,–

'को धर्मस्सर्वधर्माणां भवतः परमो मतः ।
किं जपन्मुच्यते जन्तु जन्मसंसारबन्धनात् ॥'

ಕೋಧರ್ಮಃ ಸರ್ವಧರ್ಮಾಣಾಂ ಭವತಃ ಪರಮೋ ಮತಃ ।
ಕಿಂಜಪನ್ಮುಚ್ಯತೆ ಜಂತುರ್ಜನ್ಮಸಂಸಾರಬಂಧನಾತ್ ॥

"Venerable Sir, which, of all the Dharma's do you consider the supremest?" And Bheeshma replies,

एष मे सर्वधर्माणां धर्मोऽधिकतमो मतः ।
यद्भक्त्या पुण्डरीकाक्षं स्तवैरर्चेन्नरस्सदा ॥

ಏಷ ಮೇ ಸರ್ವಧರ್ಮಾಣಾಂ ಧರ್ಮೋಽಧಿಕತಮೋ ಮತಃ ।
ಯದ್ಭಕ್ತ್ಯಾ ಪುಂಡರೀಕಾಕ್ಷಂ ಸ್ತವೈರರ್ಚೇನ್ನರಸ್ಸದಾ ॥

"I consider the greatest Dharma to be to offer prayer constantly, with single-minded devotion, to the Great God, who creates all, sustains all, and encompasses all.

And according to that mountain of wisdom, Sage Vyasa,

सर्वागमानामाचारः प्रथमं परिकल्प्यते ।
आचारप्रभवो धर्मो धर्मस्य प्रभुरच्युतः ॥

ಸರ್ವಾಗಮಾನಾಮಾಚಾರಃ ಪ್ರಥಮಂ ಪರಿಕಲ್ಪ್ಯತೆ ।
ಆಚಾರಪ್ರಭವೋಧರ್ಮೋ ಧರ್ಮಸ್ಯ ಪ್ರಭುರಚ್ಯುತಃ ॥

"All Agamas inculcate fundamentally Aachara, or Code of virtuous conduct. That code is the basis of Dharma. And God Almighty is the Lord of Dharma."

At the conclusion of the immortal Bhagavad Geeta, God Krishna says,

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

ಪರಿತ್ರಾಣಾಯ ಸಾಧೂನಾಂ ವಿನಾಶಾಯಚ ದುಷ್ಕೃತಾಂ ।
ಧರ್ಮಸಂಸ್ಥಾಪನಾರ್ಥಾಯ ಸಂಭವಾಮಿ ಯುಗೇಯುಗೆ ॥

"For the protection of the virtuous, for the destruction of the vicious, and for the resuscitation of Dharma, I assume Avataras in many a Yuga."

"But great as Dharma is, it requires careful understanding and equal care in putting it into practice. The Brahmin at first judged the house-wife wrong in neglecting him, and Dharma-Vyadha wrong in running a meat-stall. But they both proved to him that they were conforming to Dharma.

"Satyam Vada", "Speak the Truth" the Guru enjoins on the graduate disciple. But as Pilate asked in the Bible, "What is Truth?". A wise Sage has said,

सत्यं ब्रूयात् प्रियं ब्रूयात् न ब्रूयात्सत्यमप्रियम् ।
प्रियं च नानृतं ब्रूयात् एष धर्मस्सनातनः ॥

ಸತ್ಯಂಬ್ರೂಯಾತ್ಪ್ರಿಯಂಬ್ರೂಯಾನ್ನಬ್ರೂಯಾತ್ಸತ್ಯಮಪ್ರಿಯಂ ।
ಪ್ರಿಯಂಚ ನಾನೃತಂಬ್ರೂಯಾ ದೇಷ ಧರ್ಮಸ್ಸನಾತನಃ ॥

"You must speak Truth. But you must speak truth which is agreeable. You must not speak truth that is disagreeable. Nor should you speak untruth in order to be agreeable. That is everlasting Dharma."

That would mean, speaking truth is adharma if it is disagreeable to the hearer:

Another sage has said

श्लोकार्धेन प्रवक्ष्यामि यदुक्तं ग्रन्थकोटिभिः ।
परोपकारः पुण्याय पापाय परपीडनम् ॥

ಶ್ಲೋಕಾರ್ಧೇನಪ್ರವಕ್ಷ್ಯಾಮಿ ಯದುಕ್ತಂಗ್ರಂಥಕೋಟಿಭಿಃ ।
ಪರೋಪಕಾರಃ ಪುಣ್ಯಾಯ ಪಾಪಾಯ ಪರಪೀಡನಂ ॥

"I will tell you in half-a-stanza what is said in a crore of verses. Helping others is righteous: hurting them is unrighteous." Nala saw serpent Karkotaka burning in the forest fire, and dragged it out and saved it. But it bit him and changed his life and fortune! Even so, could we say that he shouldn't have saved it?

Dharma-Vyaadha tended his aged parents as a pious obligation. Very good. But Parasurama beheaded his mother at the behest of his father. How much of Dharma was in it? Obedience to father was Dharma: beheading mother was Adharma.

Rama kept his father's word by going to forest. But thereby his father died, and his mother was widowed. Lakshmana showed brotherly devotion by going with Rama to the forest. But what about his duty to his wife, Urmila? Was forsaking her a Dharma? Could she not have gone along with Sita? The grand sages, Bheeshma, Drona, and Krupa were men of profound wisdom. They were not bond-slaves of Duryodhana. Why did they take active part in his atrocious war? Was that their way to Moksha? Then Duryodhana himself: was he not trained in Dharma? What kind of hatred was it which made him declare to Krishna,–

सूच्यग्रेण सुतीक्ष्णेन यावद्भिद्यति मेदिनी ।
तावन्मे न प्रदास्यामि विना युद्धेन भारत ॥

ಸೂಚ್ಯಗ್ರೇಣ ಸುತೀಕ್ಷ್ಣೇಣ ಯಾವದ್ಭಿದ್ಯತಿ ಮೇದಿನೀ ।
ತಾವನ್ಮೇ ನಪ್ರದಾಸ್ಯಾಮಿ ವಿನಾ ಯುದ್ಧೇನ ಭಾರತ ॥

"If you take a sharp-edged needle and stick it in the ground, that measure of earth I shall not give to the Pandavas without a war:" And Krishna retorts,

एकाकी पादचारी च यदि नायासि कौरव ।
वक्तारो धर्मशास्त्राणां मन्वाद्या मद्यपायिनः ॥

ಏಕಾಕೀ ಪಾದಚಾರೀಚ ಯದಿ ನಾಯಾಸಿ ಕೌರವ ।
ವಕ್ತಾರೊ ಧರ್ಮಶಾಸ್ತ್ರಾಣಾಂ ಮನ್ವಾದ್ಯಾ ಮದ್ಯಪಾಯಿನಃ ॥

"If, then, you do not come, bare-foot, and alone, begging for mercy, Manu and others would not be Dharmasastra-karas, but drunken babblers:", meaning that his Adharma would bring down nemesis on him inexorably.

Why did Krishna have to abduct Rukmini to marry her? Could he not have won her as Rama did Sita? Was not Shishupala versed in Dharma? Why did he have to rail at Krishna before an august assemblage? Why did Rama, the pink of Dharma, have to kill Vaali clandestinely? If he had done it openly would it have been more adharma or less adharma? He spoke of Dharma when giving protection to Vibheeshana and forgiving Kaakaasura!

And great Mahendra, who gave Gaandeeva to Arjuna, why is he depicted as a rake and coward, molesting Rishis' wives and running away from the Rakshasas?

Why did king Visvamitra who went to Vasishtha as guest seek to snatch away his

great cow, Nandini? Was it to test Vasishtha's Dharmic powers? Again, why did he have to drive honest Harischandra to the cremation ground? And, what Dharma was it of Harischandra to ask his destitute wife to give the gold in her sacred taali as cremation charges for her dead son? Did he owe no duty to his wife and son? Should he not have himself paid that charge?

We thus come to realise that Dharma is rather complex and intricate, like the Sunbeam which looks white, but is made up of seven colours. Ordained by God, and proclaimed by the Vedas, many wise thinkers of this land,—unlike Marx and Rousseau, have, during the ages, tried to codify Dharma,—Manu, Paraasara, Yaagnyavalkya, Angeerasa, Bodhaayana, Aapastamba, Aaswalaayana, and others. Their Dharma Shastras have been annotated and codified and revised during many thousand years.

If the bulk of the people of this land had not been wedded to Dharma, there would have been chaos, and we would have been no more than an African jungle tribe. But in the sub-conscience of this nation Dharma still remains dormant. It is part of the soil, and part of the atmosphere. It is like a tree which flowers in Spring and withers in Autumn. Often its branches are lopped off by vandals, its roots get corroded by worms. The tree requires care for restoration.

Therefore has God said in the Geeta,

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥
ಯದಾಯದಾಹಿ ಧರ್ಮಸ್ಯ ಗ್ಲಾನಿರ್ಭವತಿಭಾರತ ।
ಅಭ್ಯುತ್ಥಾನಮಧರ್ಮಸ್ಯ ತದಾತ್ಮಾನಂ ಸೃಜಾಮ್ಯಹಂ ॥

"Whenever there occurs a decline of Dharma and emergence of Adharma, I come reincarnated in an Avataar."

When we realise that there have been nine Avataras already, it becomes obvious that Dharma is not dying before our eyes for the first time. It has had its ups and downs in the past, and is perhaps having a down now. But, as before it has its sparks in the bones, in the hearts, and in the minds of pious men, of steadfast men, of patriotic men, who will not fail to rekindle the sacred fire.

Forty crores of men and women cannot each be an embodiment of Dharma. But they should each conform to the basic tenets of Dharma in his or her small field, breach of which will make Hell on Earth for those near, and gain Hell for themselves in after life. But there must be at least a handful of men, who constitute the heart of the nation, who must keep on pumping the current of Dharma into the blood-vessels, so that the nation, despite vicissitudes, may live on.

Let us not foolishly think that Dharma is what a funny Legislative Assembly consisting of a few self-seekers and a few conceited half-educated nit-wits thrust on a people as Law. Our sages knew better. They held that Dharma is God-ordained, for the good of man. No man who claims to possess some brain could deny it.

We have only to raise our heads on a clear night and look at the sky. We see thousands of stars twinkling at us from millions of miles away. Our trusted scientists say that the Stars are all Suns, many times bigger than "Our Sun". They have stood there, without support, steadfast, unswerving, inexhaustible, for crores of years! Why don't they roll pell-mell like marbles on a table? What divine Juggler or Magician holds them in place? Can the whole human race, working together alter it one bit? Never!

Would it then be 'blind belief' if we say that the vast, inexplorable, unimaginable, stupendous Stellar Universe is held intact by Dhama ordained by God? No. That is what the Vedic sages said thousands of years ago in the words, "धर्मो विश्वस्य जगतः प्रतिष्ठा ।"

"The whole Universal Expanse is sustained by Dharma."

Or nearer home, take the Earth, a great ball — 24000 miles in circumference, 9000 miles in diameter. Is it just an inert quagmire of earth and water? Scientists say it is a satellite of the Sun. That wonderful Sun, from 9¾ crores of miles away, like a school-boy playing with a top, makes the Earth spin at 1000 miles an hour, and whirls it round himself in a circle of 18½ crores of miles' diameter in yearly rounds! This has been going on for crores and crores of years, and will go on for God knows how long! The boy is always playing. He never studies. What a bad boy the Sun must be!

What steel band connects the Earth to the Sun? Why doesn't the Earth fall away into the abyss of the Universe and disappear? If it is attracted by the Sun, why has it stopped 9¾ crores of miles away? Why does it not rush to the Sun and get merged with it?

Because both the Sun and the Earth follow God-ordained Dharma!

Today our scientists are vainglorious about producing a space-ship, or sending up an astronaut, after gigantic planning. How puny and childish it all is, when compared with the breath-taking and indescribable marvels which constitute the vast, infinite, unimaginable, unfathomable Universe built and run by God!

But how does God run the vast Universe? The answer is, "By Dharma".

It is to the credit of our ancestors that they had the wisdom, the enlightenment, the imagination to realise the vastness of the Universe, and recognise the Greatness of the Creator, and offer Him their unbounded admiration and homage.

They realised that, if building a town, or erecting a steel plant or hydro-electric scheme requires careful planning and effort by master-minds, erecting the vast Universe, with its colossal Stars, Constellations, Planets, and Satellites, each keeping its course with rigid, unswerving obedience, must be the work of a Great Master-Mind, the Greatest of Master-Minds!

Thus if God's Dharma controls the Universe and keeps it under leash, naturally there would be a Dharma prescribed by God for Mankind also. That Dharma our Great Sages have sought to visualise and interpret for the benefit of their fellow-men in Dharma-Sutras and Dharma-Shastras, and to popularise among the masses by means of those magnificent lyrical and ethical works, the Puranas. We may defy a law, blindly, selfishly, or arbitrarily imposed by a coterie or clique in power, and by hook or crook escape the consequences. But if we defy God's Dharma, we would be Hiranyakshas, Ravanas, Hidimbas, Bakas, Duryodhanas, and suffer the same fate.

No nation but ours has understood that truth and expounded it for succeeding generations, so splendidly, so eloquently, so vividly, so painstakingly. Each generation should receive that knowledge as a sacred heirloom, and pass it on to the receptive hands of the next generation. But if foolishly imposed alien education makes that generation unwilling to receive it with due humility and faith, that generation would be doomed, and Marxes, Lenins, and others will only hasten the doom.

Of them it is that the Upanishads have said,

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितं मन्यमानाः । दंद्रम्यमानाः परियन्ति मूढाः अन्धे-नैव नीयमाना यथान्धाः ॥

ಅವಿದ್ಯಾಯಾ ಮಂತರೆ ವರ್ತಮಾನಾಃ ಸ್ವಯಂಧೀರಾಃ ಪಂಡಿತಂ ಮನ್ಯಮಾನಾಃ । ದಂದ್ರಮ್ಯಮಾನಾಃ ಪರಿಯಂತಿಮೂಢಾಃ ಅನ್ಧೇನೈವ ನೀಯಮಾನಾಯಥಾನ್ಧಾಃ ॥

"Immersed in the fog of false-knowledge they assume superior airs and deem themselves all-knowing. But in fact they are but fools moving gropingly hither and thither, like blind men led by a blind man:"

And in the Divine words of the Geeta,

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभः तस्मादेतत्त्रयं त्यजेत् ॥
एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥

ತ್ರಿವಿಧಂ ನರಕಸ್ಯೇದಂ ದ್ವಾರಂ ನಾಶನಮಾತ್ಮನಃ ।
ಕಾಮಃಕ್ರೋಧಸ್ತಥಾಲೋಭಃ ತಸ್ಮಾದೇತತ್ತ್ರಯಂತ್ಯಜೇತ್ ॥
ಏತೈರ್ವಿಮುಕ್ತಃ ಕೌನ್ತೇಯ ತಮೋದ್ವಾರೈಸ್ತ್ರಿಭಿರ್ನರಃ ।
ಆಚರತ್ಯಾತ್ಮನಶ್ಶ್ರೇಯ ಸ್ತತೋಯಾತಿ ಪರಾಂಗತಿಂ ॥

"Three things lead to the gates of Hell and self-destruction, Lust. Hatred, and Greed. One must rid oneself of them. Then one mounts up the ladder of Dharma to the spiritual plane, and attains Moksha or Immortality", free from worries and sorrows, free from births and deaths, enjoying sublime Peace, one with eternal verities, contemplating God's resplendent glory, and shining like an effulgent star to the end of Eternity!

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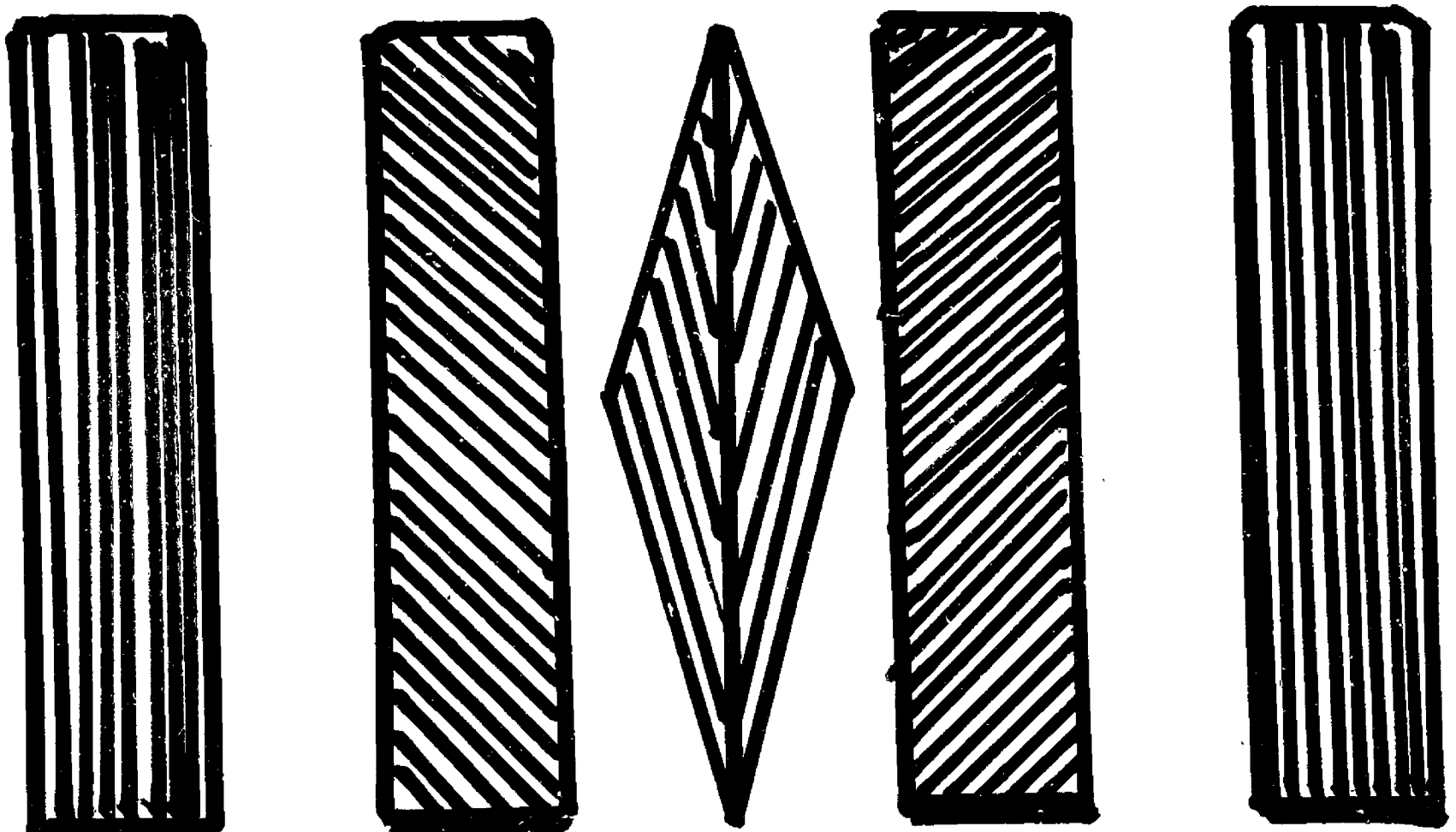

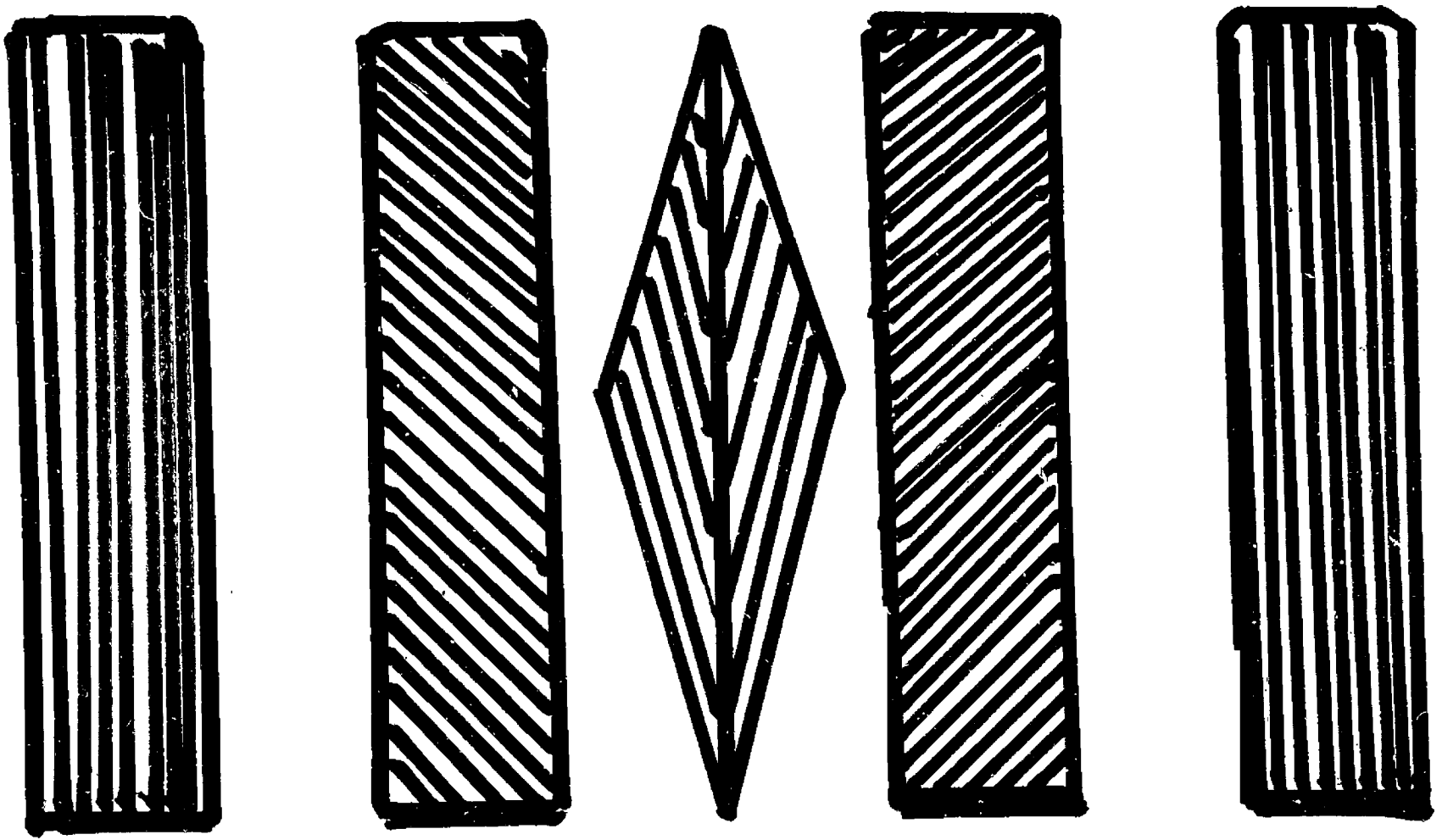

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For the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXVI No. 1] Monday 25-10-1965 [PRICE 00-10 NP

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.F.S.L.

RS. 15—00

Registered No BG. 287.

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BENGAL LAMPS

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CHILD PRODIGIES

(Continued from last issue)

Whilst still a toddler, he would habitually converse like a prime adult. When badly scalded by some spilt coffee at the age of four, he answered his hostess's sympathetic inquiries with: "Thank you madam, the agony is abated."

He edited (and largely wrote) an excellent nursery newspaper, and at seven was hard at work on his gigantic "Compendium of Universal History from the Creation to Modern Times," several poems and hymns, and "Epic on the fortunes of his family."

When a boy of eight, he was busily engaged on a learned treatise designed to convert the natives of Malabar and Travancore to Christianity. Macaulay remembered—and could quote at will—pages of everything he had ever read, even from earliest childhood.

But the intellectual prodigy to end all prodigies was undoubtedly Christian Priedrick Helnecken, the famous "infant of Lubeck," who was born there in 1721. All reports confirm that he actually talked coherently when only a few hours old. In fact, from the time of his birth onwards, he packed into his very short life intellectual attainments achieved by few clever men who reach mature age.

By the age of two he knew most of the Bible, and already his intelligence was such that only outstanding adults could match it. When he was three Helnecken's head was filled with detailed knowledge of universal history, geography, French, German, Greek and Latin almost unique for any human being, and he could answer readily the most difficult questions.

In 1724, the King of Denmark had him brought to Copenhagen to see if the fabulous "infant" really was all that he had heard. Shortly afterwards, little Helnecken fell ill and solemnly foretold his death within a year. This event took place soon after, when the child was only four, lonely, exhausted and spent, in some ways the most remarkable genius who has ever lived.

Now all these prodigies were of the kind where the precocious brilliance is in general and creative intellectual ability. But there are other types of remarkably clever children, chief among which are the musical prodigies, and the mathematical wizards and lightning calculators.

Early prowess in music is not rare, although great skill is, but it differs from many other youthful attainments to very rarely fading after adolesence. In fact many great musicians have begun as child prodigies, and few if any really outstanding musical prodigies have lost their gifts for good.

It is said that Chopin wept at the sound of music whilst still a baby. The conductor Sir Landon Ronald could play the piano passably before he could talk. Yehudi Menuhin began playing the violin at three, and at three-and-a-half, the Spanish wonder pianist Pepito Ariola was tested in 1900 by a group of international experts. He had already been performing for a year, and could execute many classical pieces on sight, somehow managing to sound full octaves with his tiny hands. One observer recalled that "his hands appeared to grow while he played."

Both Charles and Samuel Wesley, nephews of the founder of Methodism, could play the organ and harpsichord well at three, and Charles could render any tune his mother sang or played without a moment's hesitation. Handel was famous

as a keyboard performer before the age of five, and Meyerbeer was one of the best pianists in Berlin at nine.

Yet none of these quite equalled in sheer amazing early brilliance in music of the composer Mozart. He was first attracted to the art when he was just three years old, showing a "lively interest" in his older sister's clavier lessons and practice, and striking chords as complicated as his infant's hands would allow.

His father, sensing unusual gifts, actually gave up his time more and more to his son's music lessons. At four Mozart was tentatively composing and extemporising, and when he was five he had written several charming minuets and was already a quite brilliant harpsichord performer.

At six he made his first musical tour of Austria, repeating it at seven, when he played his own works for violin and organ, quite captivating the salons of Paris, London and Vienna by his skill and palpable genius.

Mozart wrote his first big work, an oratorio, at 10, and was a prolific serious composer well before he entered his teens. At 13 he went to Italy alone, giving concert tours. At 14 he took all the musical degrees then available, and by the time he was 16 was completely established as one of the world's greatest musicians. He died when only 35, with 626 immortal compositions set down.

As for the rapid mathematical calculators, there have been many children possessed with this strange, inexplicable gift. Apart from a natural facility with numbers and a phenomenal memory, such children usually have no other special intelligence, indeed, they may be dull or even illiterate. Such odd human calculating machines were Vito Mangiamele, a Sicilian shepherd boy, who could do such rapid feats as giving the cube root of 3,196,416 in his head in 30 seconds when only 11 years old, and the illiterate Indian lad Arumugan who up to the age of 16 could perform the most diverse mental calculations in a few seconds only.

Even more astonishing was Truman Safford, an American infant mathematical freak. When only seven he was a serious student of algebra, higher mathematics and geometry, and delighted in his skill with hefty numerical problems.

Once when asked to multiply 365,365, 365,365,365,365 by itself mentally, it is recorded that he "instantly flew round the room like a top, pulled his pantaloons over the top of his boots, bit his hand, rolled his eyes in their sockets, sometimes smiling and talking, and then seeming to be in an agony until, in not more than one minute, he replied correctly: "133,491,350,208,-566, 925,016, 658, 299,941,583, 225"!

He claimed that the answers always came to him in the form of spantaneous mental pictures, and like so many prodigies of this kind, he lost his powers about the age of 16.

What causes some children, perhaps one in a million for the geniuses, one in 100.000 for the others, to be born so clever? The answer is that sometimes through glandular unbalance, sometimes through other causes, certain sections of their brains reach maturity very speedily so that their physical development is far outstripped by their mental powers. This is rightly regarded by medical science as a natural occurrence any prodigy being the odd "sport" that nature throws up from time to time, and there is never anything morbid or unpleasant about them. Child prodigies are almost always boys, too.

But perhaps it is as well for parents, and for the adult world generally, that they are comparatively rare! X.

The Rationalist

26th YEAR

The Rationalist has passed 25 years of service, and is entering on the 26th. To some minds surviving 25 years is a matter of gratification. The idea of starting the Rationalist came to us as the idea of starting the "Young India" came to Mahatma Gandhi, or starting the "Arya" came to Arabindo Ghosh. Those men, great as they were, are gone. and their papers, popular as they were, are gone. When we will go, and when the "Rationalist" will go, God knows. But while our breath lasts, and while our senses are unimpaired, we shall try to serve God's purpose in our humble sphere, and the "Rationalist" will continue to serve God's purpose in its limited way.

So we thank our friends and readers whose encouragement has sustained us during 25 years, and make our obeisance to God as we enter the 26th year.

At the time when the Rationalist was started, Hitler had launched a war in Europe for the sake of a corridor to Danzig. He wiped himself out thereby, and set Europe in the melting pot. 25 years before, in 1914, Kaiser William's over-weaning ambition had set Europe aflame. He ended up as a farmer!

And now 25 years after Hitler, Marshal Ayub of Pakisthan has started a war to enslave India. He wants Kashmir to start with. His claim has given rise to much loose thinking in India and outside.

It may interest our readers to be presented with the rationale of the whole matter.

A political State ought to be a compact geographical unit. Great Britain is a geographical unit. Japan is a geographical unit. China, U.S.S.R., Australia, Canada, U.S A., are geographical units. India, including Ceylon, is one geographical unit.

The people of India for thousands of years were all Hindus or Indians. There was no Mahomadan in India before 1000 A.D. Then they increased by forcible conversion. Like the Buddhists and Jains they were basically Indians.

When the British left in 1947, they ought to have left one State, but in a spirit of impishness, or due to the intransigence of Mr. Jinnah, they shattered the country like a broken window pane. They left India like the beautiful Greek statue, Venus de Milo, with broken nose and chopped arms, and Pakistan, so grotesquely shaped that even a blind man cannot call it a geographical unit! Purporting to separate Hindus and Muslims into two states, they left 6 crores of Muslims in India, and 1 crore of Hindus in Pakistan, that is, 6 crores of potential enemies inside India, and 1 crore of terrorised Hindu minority in Pakistan!

India's 11¾ lakhs of square miles has 44 crores, and Pakistan's 3⅔ lakhs of square miles has 9⅓ crores.

Mr. Sastry says that the British asked him in London, "You have got so much land: why not give Kashmir to Ayub?" But in fact, proportionately to population India has less land than Pakistan, and it is also housing 6 crores of Muslims.

Englishmen seem to have become puny-minded and ill-thinking. The days of Shakespeare and Burke, Gladstone and Disraeli are over!

To give Kashmir to Pakistan, would be like giving one's head to a barber. It would be like U.S,A. giving Alaska to U.S.S.R.!

Pakistan is an ill-conceived and unstatesmanlike creation. That a man of Jinnah's sharp intelligence should have swallowed it is passing strange. Thousand miles separate West Pakistan and East Pakistan. And East Pakistan with 60 thousand square miles has to support a 5 crore population, while West Pakistan's 4 crores enjoy 300 thousand square miles! East Pakistanis have to migrate to West Pakistan, or invade Burma. Perhaps the latter will happen!

The population of Muslims in India is 6 crores. Compared with it the Muslim population of Kashmir is a meagre 20 lakhs. If those 20 lakhs entitle Pakistan to Kashmir, what will the 6 crore Indian Muslims entitle it to? And what about Muslims in China, in Russia, in Turkey, in New York? Is Ayub Mohamad the Prophet reborn, and seeking to establish a universal Moslem hegemony?

If Marshal Ayub wants to play Hitler and stretches his claws, and Bhutto wants to play Goebbels, then who is Goering, Rommel, Himmler and Ribbentrop?

The word "plebiscite" is being trotted out by Mr. Ayub, and the British, U.S.A. and U.N.O., wiseacres. Will Mr. Ayub have plebiscite in East Pakistan, and Pakhtunistan? Will Wilson have plebiscite in Scotland, and in Wales, in Aden, and hand over Ulster to Eire? Will Johnson have plebiscite in Arkansas, Louisiana, and Darien? Or in Vietnam? Will Thant have plebiscite of Karens in Burma, or the Moslems of Arakan?

For 17 years Nehru has been living in a fool's paradise of Shah Jehan the magnificent. Mr. Shastry should awaken from the delusion of foreign aids and 5 year plans. Nations are built up by asceticism and self-reliance, and not by mendicancy and spoon-feeding, and hot-house nurturing.

Indian politicians have just discovered that instead of being respected by world opinion as it fondly believed, it is looked upon as a weak-knee-ed goody-goody, and pusillanimous nation. Luckily Indian Air-Force and military have, by the grace of God. stood up to the enemy, and saved the national honour. No thanks to the wool-gathering, tax-gathering, squander-mania-ed, Delhi Cabinet.

How did Russia become strong? By Western aid? How did China become strong? By Western aid? Pakistan has shown that western aid is of doubtful worth! Then why do any Indians speak of Mr. Shastry going to London and U.S.A. to beg aid from them? Mr. Shastry will humiliate himself and the nation by doing any such thing.

England is now at the lowest ebb of its greatness. When a tuppenny Ian Smith of Rhodesia can fling his gauntlet at Wilson, England's humiliation is complete. And America won't aid India for India's sake, just as it is not aiding Vietnam for Vietnam's sake. And how is it faring in Viet Nam? It is floundering like a drowning man! The days of Eisenhower and MacArthur, Okinawa and Heroshima, are over! Poor USA!

And how poor India must be if its survival depends on poor U.S.A.! For 17 years the Indian public have been hoodwinked and fed with lullabies and have been reduced to the state of parrots in a cage or monkeys in a zoo. No wonder the Chinese swooped on them, and Ayub and Bhutto are seeking to trounce them.

It shows the bankruptcy of statesmanship of the Indian politicians. "That Government is best which governs least", is one of the wisest of human sayings. Every man should develop according to his inherent capacities and environment, and get what happiness he honestly can in this life and prepare for the after-life No Government of 50 or 100 two-legged men can undertake the task of guaranteeing the welfare of 40 crores of people. Even in compact Sweden the welfare scheme has proved a fiasco. To think

that Russia and China have done it, or that U.S.A. has done it, is to be misguided by the superficial veneer and ignore the underlying hell. If Ashok Mehta's beard grows ten times as long, he cannot build an India of unbounded manufactures and unbounded exports, bringing in untold wealth to each home! When every country in the world is feverishly doing the same thing to whom will you export?

A decade ago economists in India, including Gandhi, were haranguing that 50 crores of good Indian money was going to Manchester mill-owners. Indian market was closed to Manchester mills. And now Indian textile mills are having a glut, with no market! It is the same in sugar. It is the same in pepper. It is the same in cashew. It is the same in electrical equipment.

50000 crores of wild-oats sown in planning will have left behind only a few thistles! But the planners will have made some money for their own families, and left the people in the lurch!

Mr. Shastry, the Prime Minister, has now found his footing. On behalf of the voiceless public of India, we would ask him not to permit himself to be hustled by his hench-men, but use his own common-sense, take counsel calmly with the President, and then privately confer with God, and then do what you can, with humility and circumspection, to provide a government which will enable each citizen to develop into full-bodied and wise-minded manhood and womanhood, proud of his heredity, according to his ability, and with faith in Divinity. After 17 years of "independence", the citizen has to do with less and less essential needs, of despicable quality and prohibitive prices, making one wonder whether Democracy is a failure! Or is it the result of the blind orgy of westernisation!

Our ancestors, Manu, and Brihaspathi, and Kowtilya, should feel ashamed of us. They said long ago.

दृष्टिपूतपथा गच्छेत् वस्त्रपूतं जलं पिबेत् ।
शास्त्रपूतं वचो ब्रूयात् मनःपूतं समाचरेत् ॥

ದೃಷ್ಟಿಪೂತಪಥಾಗಚ್ಛೇತ್ ವಸ್ತ್ರಪೂತಂ ಜಲಂ ಪಿಬೇತ್ ।
ಶಾಸ್ತ್ರಪೂತಂವಚೋಬ್ರೂಯಾತ್ ಮನಃ ಪೂತಂಸಮಾಚರೇತ್॥

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G. R. Josyer.
Editor.

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* * *

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* * *

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RS. 15—00

A PILOT'S DAY

"For a young man who had his first shave not so very long ago, Dara Phiroze Chinoy, the Hyderabad youth, has an old head and a deep fire of patriotism in him. When he got his commission some three years ago, all he wanted was action. He got it quickly enough, unlike his peers in the profession who had waited a decade and more for it.

Chinoy best typifies the new breed of fliers: a brave new generation of pilots, well-trained, daring and enthusiastic. He is likely to dismiss his daring escape with a casual shrug to suggest, so to say: "Well, I have only done my job." So far, so good. But how many did really manage to return after their planes are gone and they have baled out in enemy territory? Very few indeed. And in the best tradition of his calling, flying officer Chinoy was back at the controls as soon as he returned to the base, again scouring enemy territory in search of military targets!

Chinoy was a relaxed young man when I met him at the Adampur base. Leaning against a Mystere, his mask safely tucked in the crook of his arm, he spoke with utmost frankness of the ghastly feeling that gripped him briefly when enemy ground fire hit his aircraft that Friday (September 10) afternoon. There was a thud and instantly he saw himself engulfed in smoke in his cockpit. "This is it, Chinoy, old boy, you have had it," he told himself.

The same morning Chinoy, along with others had successfully raided enemy positions having between them knocked out three Patton tanks and many vehicles. When enemy fire finally caught up with him that afternoon he was in another sortie, led by Squadron Leader T. P. S. Gill. We will let Chinoy tell this part of the story in his own words. "We were overflying enemy territory when I felt a thud. I immediately informed the leader that I was hit and there was smoke in the cockpit. Whilst I was transmitting, I throttled back my engine, eased up and gained some weight. The earphones buzzed with the leader's instructions ("Head out, steer 090, get out, get out 090")' The smoke was so thick that I could neither see the horizon nor the instruments in front of me nor could I breathe, and I had no means whatsoever of knowing the altitude of my aircraft. I stopped turning and jettisoned my canopy: the air blast cleared the smoke and I saw the altimeter indicating 3,000 feet and the air speed indicator dead at zero. I ejected out of my aircraft."

As his parachute came floating down, he heard the whine of passing bullets and the thunder of guns all round. And to let Chinoy resume: "The moment I touched ground I released myself from the parachute and survival pack and ran into high grass from where I kept running and crawling from one grass patch to another, steering north by keeping the setting sun to my left until I was far away from enemy gunfire. In the comparative quiet of another grass patch I rested for some time and set about destroying the confidential call-sign list, authentication tables etc. I kept the map with me to assist me in getting out of that terrain.

"Whilst destroying the papers I again heard gun-shot and this set me on my toes. I left behind my gloves and unnecessary equipment, and, still keeping the sun to my left, kept running and walking avoiding a well fortified village, at one stage I very nearly walked straight into a villager, but

retreated quickly to avoid detection. I now decided to hide in the tall grass till sunset. Once it was dark I covered my face and hands with mud, removed shining objects like my watch and identification wrist band. I headed east from here, heading towards the moon. For the next five hours I kept walking and running towards the moon—avoiding contact with all life, human or animal!

It was a tired Flying Officer Chinoy who, some ten hours after hitting ground, located a road which he reckoned was somewhere between six to twelve miles from Amritsar. It was at this spot that he saw a well and decided to quench his thirst, the well luckily for him was well within Indian territory. Some 500 yards from the well he heard a voice and intuitively he felt drawn to it; it appeared to be a "friendly voice," he told me. He approached the voice cautiously though; he paused halfway, near a place where some army vehicles were standing, to calculate "that after heading eastward for over six hours I could not still be in enemy territory." So he put his hands up and shouted at the noisy bunch of jawans, "I am Fng. Officer Chinoy, please take me to your officers." But caution is the watch-word in times of war, nobody would initially accept his word. It was after two hours that his credentials were accepted. "I was then given some food and water, after which I collapsed in the jeep that was taking me to Brigade headquarters."

At three in the morning he was woken up to be told that he was at the Amritsar Air force station. There was no time for heroics then: Chinoy was immediately rushed to his base and the next he was back in that familiar place, crouched up in the cockpit, ready for another sortie.!

An exciting adventure, indeed one of the many that our airforce boys have been in during the air action following the Pakistani attack!"

The Statesman.

5 DAY WEEK!

"A School-teacher in a large town thought he would give his pupils some understanding of country life by posing a problem involving cows and milk production. If a cow gave so many pints of milk a day. averaging x per cent of cream, how much cream would she produce in a week?

There were some correct answers and some incorrect ones, but the teacher was puzzled about seven exercise books with the identical wrong answer. There could have been no opportunity for the kids to copy figures from one another, and the teacher spent part of an evening trying to work out how they had arrived at the same wrong answers. Finally he hit on it: Those city kids had given the cows a five-day week!"

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SHOCK

"The plain working truth is that it is not only good for people to be shocked occasionally, but absolutely necessary to the progress of society that they be shocked pretty often." B. SHAW.

* * *

"It is no new observation that in America a great premium is placed upon youth. Men and women are often congratulated upon their youthness when they should be commiserated with for their immaturity."

* * *

"Refuse to be ill. Never tell people you are ill; never own to it yourself. Illness is one of those things which a man should resist on principle." LYTTON.

LIFE

"In Africa I have sometimes come upon the iguana, the big lizards, as they were sunning themselves upon a flat stone in a riverbed. Nothing can be imagined more beautiful than their colouring. They shine like a heap of precious stones or like a pane cut out of an old church window. When, as you approach, they swish away, there is a flash of azure, green and purple over the stones; the colour seems to be standing behind them in the air, like a comet's luminous tail!

Once I shot an iguana. I thought that I should be able to make some pretty things from his skin. A strange thing happened then, that I have never forgotten. As I went up to him, where he was lying dead upon his stone, and actually while I was walking the few steps, he faded and grew pale, all colour died out of him as in one long sigh, and by the time that I touched him he was grey and dull like a lump of concrete.

It was the live impetuous blood pulsating within the animal which had radiated out all that glow and splendour. Now that the flame was put out, the iguana was as dead as a sandbag! X.

* * *

"There are only two lasting bequests we can hope to give our children. One is roots; the other, wings."

RECRUITMENT: ARMY, NAVY

Recruitment for the Army and Navy will take place at the following places on the dates shown against them :-

Young men coming forward to serve the country by joining the Defence Services are requested to meet the Recruiting Party at those places with their school and conduct certificates of recent date.

Date	Place	
7 & 8 November 65	Virajpet	Inspection Bungalow
9 & 10 do. 65	Mangalore	Municipal TB.
11 & 12 do. 65	Udipi	do. TB.
13 & 14 do. 65	Koppa	Travellers' Bungalow
15 November 65	Sagara	do.
16 do. 65	Bhadravati	Municipal Office
17 & 18 November 65	Kadur	Inspection Bungalow.

26th YEAR

The Rationalist has passed 25 years of service, and is entering on the 26th. To some minds surviving 25 years is a matter of gratification. The idea of starting the Rationalist came to us as the idea of starting the "Young India" came to Mahatma Gandhi, or starting the "Arya" came to Arabindo Ghosh. Those men, great as they were, are gone. and their papers, popular as they were, are gone. When we will go, and when the "Rationalist" will go, God knows. But while our breath lasts, and while our senses are unimpaired, we shall try to serve God's purpose in our humble sphere, and the "Rationalist" will continue to serve God's purpose in its limited way.

So we thank our friends and readers whose encouragement has sustained us during 25 years, and make our obeisance to God as we enter the 26th year.

At the time when the Rationalist was started, Hitler had launched a war in Europe for the sake of a corridor to Danzig. He wiped himself out thereby, and set Europe in the melting pot. 25 years before, in 1914, Kaiser William's over-weaning ambition had set Europe aflame. He ended up as a farmer!

And now 25 years after Hitler, Marshal Ayub of Pakisthan has started a war to enslave India. He wants Kashmir to start with. His claim has given rise to much loose thinking in India and outside.

It may interest our readers to be presented with the rationale of the whole matter.

A political State ought to be a compact geographical unit. Great Britain is a geographical unit. Japan is a geographical unit. China, U.S.S.R., Australia, Canada, U.S.A., are geographical units. India, including Ceylon, is one geographical unit.

The people of India for thousands of years were all Hindus or Indians. There was no Mahomadan in India before 1000 A.D. Then they increased by forcible conversion. Like the Buddhists and Jains they were basically Indians.

When the British left in 1947, they ought to have left one State, but in a spirit of impishness, or due to the intransigence of Mr. Jinnah, they shattered the country like a broken window pane. They left India like the beautiful Greek statue, Venus de Milo, with broken nose and chopped arms, and Pakistan, so grotesquely shaped that even a blind man cannot call it a geographical unit! Purporting to separate Hindus and Muslims into two states, they left 6 crores of Muslims in India, and 1 crore of Hindus in Pakistan, that is, 6 crores of potential enemies inside India, and 1 crore of terrorised Hindu minority in Pakistan!

India's 11¾ lakhs of square miles has 44 crores, and Pakistan's 3¾ lakhs of square miles has 9½ crores.

Mr. Sastry says that the British asked him in London, "You have got so much land: why not give Kashmir to Ayub?" But in fact, proportionately to population India has less land than Pakistan, and it is also housing 6 crores of Muslims.

Englishmen seem to have become puny-minded and ill-thinking. The days of Shakespeare and Burke, Gladstone and Disraeli are over!

To give Kashmir to Pakistan, would be like giving one's head to a barber. It would be like U.S.A. giving Alaska to U.S.S.R.!

Pakistan is an ill-conceived and unstatesmanlike creation. That a man of Jinnah's sharp intelligence should have swallowed it is passing strange. Thousand miles separate West Pakistan and East Pakistan. And East Pakistan with 60 thousand square miles has to support a 5 crore population, while West

Pakistan's 4 crores enjoy 300 thousand square miles! East Pakistanis have to migrate to West Pakistan, or invade Burma. Perhaps the latter will happen!

The population of Muslims in India is 6 crores. Compared with it the Muslim population of Kashmir is a meagre 20 lakhs. If those 20 lakhs entitle Pakistan to Kashmir, what will the 6 crore Indian Muslims entitle it to? And what about Muslims in China, in Russia, in Turkey, in New York? Is Ayub Mohamad the Prophet reborn, and seeking to establish a universal Moslem hegemony?

If Marshal Ayub wants to play Hitler and stretches his claws, and Bhutto wants to play Goebbels, then who is Goering, Rommel, Himmler and Ribbentrop?

The word "plebiscite" is being trotted out by Mr. Ayub, and the British, U.S.A. and U.N.O., wiseacres. Will Mr. Ayub have plebiscite in East Pakistan, and Pakhtunistan? Will Wilson have plebiscite in Scotland, and in Wales, in Aden, and hand over Ulster to Eire? Will Johnson have plebiscite in Arkansas, Louisiana, and Darien? Or in Vietnam? Will Thant have plebiscite of Karens in Burma, or the Moslems of Arakan?

For 17 years Nehru has been living in a fool's paradise of Shah Jehan the magnificent. Mr. Shastry should awaken from the delusion of foreign aids and 5 year plans. Nations are built up by asceticism and self-reliance, and not by mendicancy and spoon-feeding, and hot-house nurturing.

Indian politicians have just discovered that instead of being respected by world opinion as it fondly believed, it is looked upon as a weak-knee-ed goody-goody, and pusillanimous nation. Luckily Indian Air-Force and military have, by the grace of God, stood up to the enemy, and saved the national honour. No thanks to the wool-gathering, tax-gathering, squander-mania-ed, Delhi Cabinet.

How did Russia become strong? By Western aid? How did China become strong? By Western aid? Pakistan has shown that western aid is of doubtful worth! Then why do any Indians speak of Mr. Shastry going to London and U.S.A. to beg aid from them? Mr. Shastry will humiliate himself and the nation by doing any such thing.

England is now at the lowest ebb of its greatness. When a tuppenny Ian Smith of Rhodesia can fling his gauntlet at Wilson, England's humiliation is complete. And America won't aid India for India's sake, just as it is not aiding Vietnam for Vietnam's sake. And how is it faring in Viet Nam? It is floundering like a drowning man! The days of Eisenhower and MacArthur, Okinawa and Heroshima, are over! Poor USA!

And how poor India must be if its survival depends on poor U.S.A.! For 17 years the Indian public have been hoodwinked and fed with lullabies and have been reduced to the state of parrots in a cage or monkeys in a zoo. No wonder the Chinese swooped on them, and Ayub and Bhutto are seeking to trounce them.

It shows the bankruptcy of statesmanship of the Indian politicians. "That Government is best which governs least", is one of the wisest of human sayings. Every man should develop according to his inherent capacities and environment, and get what happiness he honestly can in this life and prepare for the after-life. No Government of 50 or 100 two-legged men can undertake the task of guaranteeing the welfare of 40 crores of people. Even in compact Sweden the welfare scheme has proved a fiasco. To think that Russia and China have done it, or that U.S.A. has done it, is to be misguided by the superficial veneer and ignore the underlying hell. If Ashok Mehta's beard grows ten times as long, he cannot build an India of unbounded manufactures and unbounded

exports, bringing in untold wealth to each home! When every country in the world is feverishly doing the same thing to whom will you export?

A few decades ago economists in India, including Gandhi, were haranguing that 50 crores of good Indian money was going to Manchester mill-owners. Indian market was closed to Manchester mills. And now Indian textile mills are having a glut, with no market! It is the same in sugar. It is the same in pepper. It is the same in cashew. It is the same in electrical equipment.

50000 crores of wild-oats sown in planning will have left behind only a few thistles! But the planners will have made some money for their own families, and left the people in the lurch!

Mr. Shastry, the Prime Minister, has now found his footing. On behalf of the voiceless public of India, we would ask him not to permit himself to be hustled by his hench-men, but use his own common-sense, take counsel calmly with the President, and then privately confer with God, and then do what you can, with humility and circumspection, to provide a government which will enable each citizen to develop into full-bodied and wise-minded manhood and womanhood, proud of his heredity, conscious to his ability, and with faith in Divinity. After 17 years of "independence", the citizen has to do with less and less essential needs, of despicable quality and prohibitive prices, making one wonder whether Democracy is a failure! Or is it the result of the blind orgy of westernisation!

Our ancestors, Manu, and Brihaspathi, and Kowtilya, should feel ashamed of us. They said long ago,

दृष्टिपूतपथा गच्छेत् वस्त्रपूतं जलं पिबेत् ।
शास्त्रपूतं वचो ब्रूयात् मनःपूतं समाचरेत् ॥

ದೃಷ್ಟಿಪೂತಪಥಾಗಚ್ಛೇತ್ ವಸ್ತ್ರಪೂತಂ ಜಲಂ ಪಿಬೇತ್ ।
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"You should walk a path which you have examined with your eyes. You should drink the water which has been passed through a cloth. You should speak in conformity to the Shastras. And you should act after weighing all the pros and cons in your mind."

We present that age-old counsel to Mr. Shastry, his members of Parliament, and our good readers.

G. R. Josyer.
Editor.

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ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮ|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹ ವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian Hictory.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

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"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇನೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦-೭೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮ|| ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್‌ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೨೦

ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ

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ಬೆಲೆ ರೂ. 10-00

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

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THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL. XXVI No. 3] Monday 8-11-1965 [PRICE 00-10 NP

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RS. 15—00

MYSORE DOCTOR SAVES PAK COLLEAGUE

"A doctor from Mangalore this week helped save the life of his best friend, a doctor from Lahore in Atlantic City, New Jersey, U.S.A.

It all happened Tuesday afternoon in a hotel pool in this city, where Drs. Mohammad Haziq, 27, of Lahore and Dr. Vernon Pais, 25, of Mangalore, both residents in surgery at Casualty Hospital in Washington D.C. had come to attend a five-day surgeons' convention.

The friends were swimming alone in the glass-enclosed pool, and Dr. Pais was about to get out when Dr. Haziq developed a leg cramp, and began drifting to the deep end of the pool. Dr. Pais rushed back to him and tried to rescue him, but found himself being pulled under water by the struggling man.

Dr. Pais shouted for help, but because of the glass enclosure got no response. "People outside could see us, but they thought we were just fooling around," Dr. Pais said later. After several futile attempts to rescue his friend, and being thoroughly fatigued, Dr. Pais dashed out of pool and into the hotel lobby. He caught the attention of a Canadian surgeon, Dr. Ivan de Domenico, 36, who jumped into the pool, brought Dr. Haziq to the edge and pushed him up as Dr. Pais pulled him out.

Since Dr. Haziq by then had no pulse and was not breathing, Dr. Pais applied external cardiac massage, pressing on the chest to push blood through the heart and restore circulation. Dr. de Domenico applied mouth-to-mouth resuscitation. When Dr. de Haziq revived, he was taken to Atlantic City Hospital for further care and was discharged Tuesday morning. His friend Dr. Pais on Friday pronounced him in good shape." U.S.I.S. News Service.

LAW AND THE INSURANCE CONTRACT

By

M. N. SRINIVASAN, B. SC. HONS. LL.B.
Advocate, and Author of 'Hindu Law'
Ex-Legal Adviser, Mysore Govt. Insurance Dept.

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DEATH TO CAPITALISM!

The following story is making the rounds in Budapest: A distinguished Hungarian economist, just returned from a visit to the West, met a friend in a cafe. "What did you study?" asked the friend. "I went to study the death of capitalism," replied the economist. The friend then asked, "How did you find it?" Replied the economist with a sigh, "What a wonderful way to die!"

LABOUR LAWS

A personel manager was interviewing an applicant for a job. "How long did you have your last job?" he asked the man.

"Fifty five years."

"How old are you?"

"Forty-seven."

"How could you have a job for 55 years and be only 47 years old?"

"Overtime!" R. D.

LAST RESORT

The candidate for Congress was asked what he planned to do if elected. "That is not worrying me at all," he replied. "What I am concerned about is what I will do if I'm not elected."

THE ECONOMISTS!

"... higher taxes for everyone? Uncle Sam to say to you and to me: 'Now just hold still while I cut myself another slice of that family dollar; don't move, this won't hurt a bit!' Well, a lot of big men in Washington are saying that it's got to come. They're saying that when more money goes out, more has to come in. They're saying: "That's just good old-fashioned arithmetic, and we ought to know, we're economists!" Well, ladies and gentlemen, I'm no economist, but like millions of other Americans, I do drive an automobile and when it starts going too fast, starts getting out of control, the good old-fashioned remedy is not to give it more gas, but to start thinking about putting on the brakes!" E. O'CONNOR.

MENTAL STRAIN

"One day during the Paris Peace Conference in 1919, I asked Mr. Balfour, our Foreign Secretary, for permission to get away for two days, as I was so tired I no longer recognized the meaning of words. "I thought, sir, I would go to Fontainebleau or dash down to Nice—I feel I want a thorough change."

"No," said Mr. Balfour, with a smile of pity at the infinite errors of the human race, "you will do none of these things. What you require is a holiday, not a distraction. Allow me to give you instructions. You will return to your hotel and go to bed. For luncheon you will eat and drink all you can swallow. Sleep until four, and then read some books I shall lend you. For dinner, champagne and foie gras. You will repeat this treatment until Sunday at three, when you will drive alone to Versailles and back; dine—again alone—and go to a play. By Monday you will be cured!"

"He lounged away, and returning handed me a selection of the works of Oppenheim and Edgar Wallace.

"By Monday I felt again a young and vigorous man. Mr. Balfour was not surprised. "Had you gone to Nice and back, or walked in the forest of Fontainebleau, your mind would have returned to the very matters by which its lobes were already congested. My treatment is a counter-irritant. The detective novel sets other lobes of the brain aflame, drawing the blood from congested regions. The cure is not only immediate; it is complete." Y.

The Rationalist

9 SCIENTISTS ON RELIGION

"The history of the past century suggests that religious man can still err greatly, that religion needs the spirit of science to help it to be its true self, and that the rejection of religion leads to grave misunderstandings of man's predicament and possibilities."

ARCHBISHOP OF CANTERBURY.

1

"I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the seashore, diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me!"

SIR ISAAC NEWTON.

2

"Only a higher power than man can control the powers of atomic energy."

LISE MIETNER
ATOMIST.

3

"There can be no conflict between science and religion. Science is a reliable method of finding truth. Religion is the search for a satisfying way of life. Science is growing: yet a world that has science needs, as never before, the inspiration that religion offers."

ARTHUR COMTON
PHYSICIST.

4

"I believe in an immortal soul. Science has proved that nothing disintegrates into nothingness. Life and soul, therefore, cannot disintegrate into nothingness, and so are immortal."

VON BRAUN,
MISSILE EXPERT.

5

"If a universe could create itself, it would embody the powers of a creator, and we should be forced to conclude that the universe itself is a God!"

GEORGE DAVIS
PHYSICIST.

6

"The probability of life originating from accident is comparable to the probability of the unabridged dictionary resulting from an explosion in a printing shop!"

EDWIN CONCLIN,
BIOLOGIST.

7

"The man who regards his own life and that of his fellow creatures as meaningless is not merely unfortunate but almost disqualified for life!"

ALBERT EINSTEIN.
PHYSICIST.

8

"A deeper and firmer belief in God can be the only result of a better insight into truth."

ALBERT WINCHESTER,
BIOLOGIST.

9

"I give myself over to my rapture. I tremble; my blood leaps. God has waited 6,000 years for a looker-on to His work. His wisdom is infinite; that of which we are ignorant is contained in Him, as well as the little that we know."

JOHAHNES KEPLER,
ASTRONOMER.

ABOUT WEALTH

Would you be a millionaire if you really had the chance? Or would you think better of it?

The other day, a man reached the unsuccessful climax of a 12-year fight to keep planners off 201 acres of his lovely 900 acre rural estate in Kent, England, for which it has been estimated he could command up to £7,000 an acre. The planned 4,000 houses are to be built, and he stands to receive the £8,400,000 he doesn't want!

Explaining that his home meant everything to him he said: "It's more precious to me than any amount of money. I accept the houses must be built, but the money means nothing to me. How do you put a price on peace and beauty? How would you react in a similar situation?"

Here's a stimulating new quiz to find out whether have you the necessary toughness, determination and over-riding will to become a millionaire, given the opportunity. Try it.... the result may surprise you!

1. Have you ever dreamt of one day making a million:
   (a) no, never?
   (b) perhaps now and again?
   (c) quite often?

2. Which do you prize most:
   (a) security?
   (b) freedom to do what you want?
   (c) material comfort, even luxury?

3. Do you think millionaires as a class are happy people:
   (a) under their traditional facade of gloom and worry—decidedly yes?
   (b) not very?
   (c) not at all?

4. Diamonds, we are told, are a girl's best friend. Which do you consider is a man's:
   (a) stocks and shares?
   (b) property?
   (c) earning power?

5. A friend dies leaving you an unexpectedly large sum. Do you
   (a) have a jolly spend-and-give-away spree?
   (b) regard most of it as nest-egg to be saved?
   (c) put it into some pet money-making scheme you're interested in?

6. If you were in a position of suddenly acquiring great wealth and your family were for some reason opposed to it, would you;
   (a) follow their wishes?
   (b) follow your own?
   (c) try to effect some sort of compromise?

7. If you do acquire your million, do you think your greatest satisfaction would come from:
   (a) not having to work any more?
   (b) being literally, "comfortably off"?
   (c) being able to spread money around?

8. Once a millionaire, would you in fact:
   (a) never work again?
   (b) rest a while, then take up some active work?
   (c) probably work harder than ever before, but at tasks of your own choice?

9. It is said that "every man has his price." Do you believe this to be true:
   (a) no?
   (b) yes? most definitely?
   (c) basically true, but not in every case?

10. Have you your price?
   (a) it all depends on what is at stake?
   (b) probably not?
   (c) yes, no doubt of that?

11. If your opinion is to say "no" to a million:

(a) probably silly?
(b) wise?
(c) downright crazy?

12. As a would-be-millionaire, or even an unwilling one, would your money bring you the greatest pleasure from:

(a) prestige.
(b) possessions?
(c) power?

Check your answers like this:

1.	(a)	0	(b)	4	(c)	10
2.	(a)	7	(b)	3	(c)	10
3.	(a)	10	(b)	5	(c)	1
4.	(a)	8	(b)	10	(c)	3
5.	(a)	2	(b)	7	(c)	10
6.	(a)	4	(b)	10	(c)	5
7.	(a)	6	(b)	10	(c)	2
8.	(a)	6	(b)	4	(c)	10
9.	(a)	0	(b)	10	(c)	7
10.	(a)	7	(b)	2	(c)	10
11.	(a)	5	(b)	1	(c)	10
12.	(a)	5	(b)	6	(c)	10

Be honest with yourself!

Note: These are not "marks" for "right" or "wrong" answers, but merely ratings specially graded to find out your reaction to the chance of becoming a millionaire.

If you scored—

100—the maximum: There's no doubt about it, is there? It's a kind of dream world you're living in, but if the astonishing reality did come about you'd certainly be all ready for it, with all the makings of a successful millionaire, hardworking and ruthless!

Between 80 and 99: Yes, you're also a millionaire in embryo, and given the chance would probably make a fair success of the role. All of which goes to suggest that you think far too much about money, though to be fair, you certainly know how to handle it—regardless of anyone else's interests.

Between 50 and 79: You dream about the big time, but that's usually as far as it gets. You'll never achieve much by dreaming, and if a million fell into your lap to-morrow, you'd be unprepared for it, unable to cope successfully.

Between 30 and 49: Hard reality keeps you down to earth, and millions mean little in your particular world. Don't try to live any differently, for you're not cut out to—and anyway, you are probably far happier than all those millionaires, near-millionaires, and would-be ditto!

Below 30: Money just doesn't interest you at all, does it? Not even as a means of spreading happiness and reducing unhappiness in other people's lives. No doubt your motives are noble, but there is a flaw here somewhere!

D. G.

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WHEN RAINS FAIL

Failure of rains poses a great problem as it results in drought and starvation for the following years. As a matter of fact, there is nothing can be done against forces of nature though scientists are trying to device certain methods like artificial rains to meet such emergencies.

People in the past used to perform certain rites and ceremonies to appease the rain-god and end a long spell of drought. The king of the land would plough fields and make offerings of ghee and juices to the fire-god with the belief that he would send wreaths of smoke to heavens and would cause the clouds to form and rains to fall, while saints and sages would chant mantras in order to appease the forces of nature. Even today, in such circumstances, religious rites are organised, whereby about ten selected pandits sit for 24 hours in a Siva temple chanting mantras and keeping the Siva Linga sprayed with water all the while. Besides these arduous ceremonies there are some esoteric rites, which, though simple in performance, are said to be effective. These rites are commonly known as "tutkas". These are both negative and positive in nature—they can bring rains and they can be employed for warding of rains too. Among the negative "tutkas" the tying down of the seven one-eyed persons on one-side (i.e. a single cord bearing seven knots in the name of seven one-eyed persons) and throwing it in the continuous torrential rain is believed to stop the deluge. Similarly is said to be the case with 'mussafir' (a weary traveller), who is made to stand in the incessant downpour. He prays to rain-god to stop raining so that he might cook his meals, take a little rest and start plodding on his way again.

Among these tutkas are certain rites commonly observed in certain parts of Rajastan, when there is no rain or very little of it. The most common is that of 'giving water to the dying frog', generally observed by maidens of a locality. If the rains fail and there is an acute scarcity of water around, they collect in numbers, take one 'kavelu' (baked earthen tile) make an effigy of a frog in cowdung, place this kavelu with the effigy of the frog on the head of one of the girls, thereafter called 'mindki' or the 'frog-girl' and go round singing from door to door.

The song in a dialogue form provides a complete picture of the piteous situation from the time of their prayers till the harvesting of crops. Thus presenting a sincere picture of their miseries to the rain as the cattle are thirsty and poor farmers are starving. The rain-god seems to be considerate and apparently moved by their innocent and sincere prayers, replying promptly says that he will send rains instantly and cause them to fall in abundance and continue for days together. So there will be no scarcity of water and the poor farmer will have his "dhankni men dhokle". This expression signifies good crop, as abundant crop only would relieve the farmer of his indebtedness and provide him with bread (dhokle) to fry in an earthen pan (dhankni—tava).

Lo! the promised rains have actually started falling! The girls are happy! They dance and sing. Now that the 'perdesi babo' (grand dad from the unknown land) has come, he will cause all the ponds and pools, tanks and rivers to overflow and the crops to be sold at the rate of five seers for two paise only. He will grow in such a affluence that it will make the greedy banias i.e. the trading class, to beat their breasts and weep and the poor farmer will find riches in the earth.

Thus finishing their choir, they ask the inmates of the house, loudly in one voice "manhki mindki ne pani pao," i e. give our frog the water to drink. Hearing this the inmates of the house, be it a lady or a man, emerges with a bucketful of water in hand and pours it on the effigy through the seive which she or he holds in one hand. After that she or he gives the girls a few coins and some flour, rice, cereals, etc., which they collect separately. In this way, the choir organised locality-wise goes round the houses, singing and collecting paisas and flour etc. Having finished their round they take stock of their collections and then make preparations for a 'got' i.e. a common dinner. Such mindakis are locally organised in every mohalla till such time as it starts raining.

When the prayers of these innocent hearts are mercilessly ignored, the elderly women take on them the responsibility of appeasing the rain-god. What they do then is: When the men are away on their day's business, one of the ladies, wearing torn rags comes out of her house unnoticed and goes round the mohalla, running and crying all the while ("are bare tasayan chhrepani peo de" take pity of me: I am thirsty: give me some water to drink.) Hearing this the women of the locality come out of their houses, carrying buckets full of water in their hands and throw them on the running woman, drenching her as profusely as they can. During all this no other woman except the running, crying one would utter even a single syllable, lest the spell of their 'totkya' should be neutralised. Some women carry out such operations in the night and go weeping upto the bank of some tank or a river or a well whichever is near them.

So far we have seen only 'totkyas' as are performed by the girls and the women for appeasing the rain-god. When, however all these prayers and apologies fall flat on his ears, they just change their strategy. As before the women of a mohalla assemble at one place and make an effigy of Indrani, the spouse of Indra and hang it upside down on a branch of a tree dangling high above. This effigy is then kept hanging on the tree till such time as the rain actually starts falling!

There is a beautiful anecdote to illustrate the effective working of these totkyas. During the reign of Maharao Raja Raghubir Sinhji of Bundi (Rajastahn) some 40 years ago there had developed a hideous situation of drought throughout the State. As usual mohalla-wise 'Mindakis' were organised and other 'totkyas' were employed, but the rain-god was so adamant that he did not care even for the hanging and dangling effigy of his better-haff Indrani. The condition had been deteriorating fast and the people were becoming more and more panicky. The parched lands and the thirsty cattle were telling the sad tale of the Sun's scourge and the rains' failure.

'Baranis' (chanting of the mantras by the pandits continuously for 24 hours having the Siva Linga submerged in water all the while were organised, mass prayers were held, but when they too failed to have the desired effect, one of the Kaharas (the male water carrier), undertook to organise a city-wise 'mindaki', in an effort to break the spell of the persisting drought. Thus placing a 'mindaki', i.e. the effigy of frog on his head, he went round the city, from mohalla to mohalla and from door to door, crying out aloud 'mhaaki mindaki ni pani pao' and in consequence thereof, he was so much drenched with water that the poor fellow had actually been shivering and his teeth clattering with cold even under the direct heat of the scorching Sun. The totkya is said to have borne its surest fruit. Suddenly the stormy clouds began to cover the clear skies ready to burst out with thunder, lightning and rain. Undeterred by cold and though shivering, the man continued his 'mindaki' march, but when he totally got unnerved and fell flat on the ground, the rain came and came down with all the fury of a deluge, much to the relief of the dying people!

J. SACSENA.

The Rationalist

PLAN PROMISES BELIED

An appraisal made by the Planning Commission shows that in the first three years of the Third Plan, "practically" no improvement has been made on the per capita consumption level of the people.

The per capita national income in 1960-61 was approximately Rs. 320 at 1960-61 prices. The average expenditure on consumption was about Rs. 270 per head per year or less than Rs. 22 per head per month or about 77 Paise per day. In the first three years of the Third Plan practically no improvement was made over this level.

The average consumption of Rs. 23 per head per month is considered too meagre to sustain a level of living tolerable in the modern context and is regarded as a significant index of the pervading poverty in the country.

According to the Commission, the situation is actually far more distressing. The condition of a large proportion of the people is much worse than the figures of average national income per capita would suggest.

More than 60 per cent of the people, the Commission has estimated, have a level of consumption lower than Rs. 25 per capita per month and nearly one-third live on an equivalent of less than Rs. 15 per capita per month.

The appraisal has pointed out that at present, less than 20 per cent of the population can afford a modest consumption standard and the balanced diet recommended by the Nutrition Advisory Committee which would cost Rs. 35 a month.

Unconventional and purposively oriente fiscal measures along with a high level o capital formulation and efficient conduct o economic affairs are needed to achieve th minimum goal, the communication is of th view.

The backlog of unemployment at the commencement of the Fourth Plan is estimated at 12 million, according to a note circulated to some members of Parliament by the Planning Commission.

At the beginning of the current Plan, the backlog was about eight million.

According to the estimate, additional non-agricultural employment of the order of 7·3 million would be provided by the end of the fourth year of the Third Plan. For the final year, it is assumed that additional employment would be of the order of 2.3 million.

Thus, as against the original target of 10·5 million set in the Third Plan, non-agricultural employment of the order of 9·5 million will be achieved. As for agricultural employment, more or less the target of 3·5 million set in the Plan, is likely to be achieved.

The total achievement of the Third Plan would come to about 13 million as against the new entrants to the labour force of 17 million. In other words, unemployment will increase by the end of the Third Plan by about four million. To this, would be added the backlog of eight million at the commencement of the Third Plan, raising the carry over of 12 million to the Fourth Plan.

New entrants to the labour force during the Fourth Plan are estimated at about 23 million. On the basis of the outlay of Rs. 21,500 to Rs. 22,500 crores proposed for the Fourth Plan, the employment potential in the non--agricultuaal sector is estimated at 11·6 million to 16·2 million. Agricultural programmes may provide employment for about 4·5 million people. Thus the Fourth

Plan will be able to provide a total employment to 20 to 21 million as against the desirable target of 23 to 25 million.

It is possible that a big spurt of agro-processing and small-scale industries as now contemplated may lead to a much larger generation of employment than has been estimated.

On the question of under-employment, the note says that in the Third Plan, it has been placed at 15 to 18 million. For those in rural areas, a programme of rural works has been included. An examination of the working of the rural works programmes over the last three years has now been initiated both at the national and State levels.

* * *

Actual results belie paper promises. But what do the planners care? Nobody takes them to task. And their conscience doesn't prick them. Ed.

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The library exchanges books with 32 countries abroad. It carries out extensive work in collecting material about Uzbekistan in the Uzbek and Russian languages. This state institution has also become the centre of methodical leadership and help to other public libraries of Uzbekistan, and it coordinates the activities of the libraries of all departments and organisations in the republic. Last year, representatives of 30 countries visited the Alisher Navoi State Public Library.

About a hundred methodical and bibliographical publications are issued annually in the Russian and Uzbek languages for the public libraries of this republic to help them in the wide popularisation of books in all branches of knowledge.

A great deal of attention is being paid to developing the libraries in outlying districts of the republic, especially children's and collective farm libraries. Much invaluable aid is also being rendered by numerous public-spirited activists and the library councils.

Interesting, too, is the fact that 206 public libraries have been organised in the republic with a book fund numbering 147 thousand volumes. Considerable work is likewise being done by the State library in introducing new form and methods of popularising books.

The libraries of Bukhara, Khorezm and Syr-Darya regions help the universities. Readers in Tashkent and Khorezm regions are invited to special evening parties held in the libraries.

Librarians of the Bukhara and Syr-Darya regions have taken up the initiative of their counterparts in Kashkadarya in organizing the book circles. The Tavaksai library's experience in employing the free-access method in their work is becoming widespread in the republic.

U.S.S.R. Service.

"SIR, HELP!"

In a U.S. Marine Corps training camp, before a recruit may speak to anyone other than another recruit, he must request permission, preceding his statement with "Sir". As an instructor at the swimming pool at a recruiting depot, I observed this discipline in action. One recruit could hardly swim a stroke but was doing his best. Halfway across the deep end, he floundered. Amid the waving of arms and splashing, I heard, "Sir, Private Brown requests permission to speak to the instructor."

Following the established policy, I said, "speak. Private."

"Sir, HELP!" cried the terror-stricken recruit. X.

ARMY LIFE

A soldier was discussing army life. "Well, I'll tell you," he said, "it's not really too bad after you get used to it. But I thought I'd die when I was first called up, I was so homesick. I'd heard if you were a little touched in the head, they would discharge you. So one morning in front of the barracks I started putting on a show. Spotting a captain, I knew it was now or never, so I dropped down on all fours and started barking at him.

"That captain never batted an eye. He just dropped down on all fours and barked back at me! That's when I stared liking the army." Y.

REAL STATUS

"I was attached to a headquarters company in North Africa as liaison officer for the commanding general. The youngest lieutenant-colonel on the staff, I was quite proud of my duties and rank.

One day I roared up on my motor-cycle and parked it on the steps of the building being used as the general's command post. The Military Police guarding the entrance gave me a snappy salute, but as I entered the building I overheard one ask the other, "Who's that?"

"Highest paid errand boy in North Africa!' was the reply. Z.

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Any two children will together gang up on a third.

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The angle of a borrowing neighbour is acute: to lend to him is obtuse; to say no is the right angle. X.

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A Weekly

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RS. 15—00

"LAW AND THE INSURANCE CONTRACT"

by M. N. SRINIVASAN, B.SC. HONS., LL.B.

The above book brought out by the Eastern Law House, Calcutta, is a valuable addition to the legal literature of the country. Life-insurance is a social-welfare undertaking. It has been nationalised in India. But as yet there are no set laws governing the business. For Instance, the whole law relating to insurable interest in non-marine insurance is supposed to hang on a brief half a line in the Indian Contract Act. Compared with the spate of legislation enacted in the field in U. S. A., this is primitive and puts great strain on the Judiciary which has to hunt for guidance from foreign sources.

Again, an American parent can insure the life of his child, an English parent cannot. An Indian parent also cannot because it is held that he would be interested in the money concerned than in the life of the child! The author holds that "if life-insurance should develop in geometric progression every year and spread social security in the country, the first essential is for Parliament to enact clear, comprehensive and enabling Indian Laws governing all aspects of life-insurance contract."

The author Sri M. N. Srinivasan is well-known by his two previous publications, "Hindu Law in Mysore", and "Hindu Law in Bharat".

In the present volume he deals with Law and the Insurance Contract in 16 comprehensive chapters headed, Insurance & Law, Protective Legislation, The Insurance Contract, Insurable Interest, Proposal and Policy, Non-disclosure and misrepresentation, Representation and Warranty, Policy as property assignment, Property-nomination, and as Trust property, claims to policy, Agents, Estate Duty, Tax laws, Stamp duties and General Insurance. Each chapter is enriched with case law brought up to date. The book is well printed, and low-priced, and is useful to lawyers and the judiciary, as well as to Insurance Agents, Inspectors, and Officers. The author deserves the thanks of all those working in the Insurance field for this timely production.

SUPERNORMAL POWERS

Data concerning natural events suggests that there exists a counter-gravitational force which Charles Fort called 'teleportation'. This invisible influence transports surpluses to areas of shortage, even across oceans or for halfway around the Earth! See The Books of Charles Fort for many accounts of things whisked from one locale to another.

"Fort offered the notion that teleportation might represent the last haphazard functioning of an ancient force that once was essential to ensure the survival of living things, that its occasional manifestations in modern times are dying attempts at usefulness long after the need has passed.

"There may have been a time way back in this planet's dawn, suggested Fort, when scrubby bushes, striving to retain a hold on harsh and arid terrain, sent out silent pleas for water—and water was teleported from elsewhere. A time when a new-born marsh hungered for frogs—and frogs were brought from somewhere overstocked with them. The teleportative force lay dormant until triggered into action by a desperate want, a dire need. Today, what is left of it still gets triggered now and again, perhaps by an accidental set-up of conditions, and the result creates yet another datum of the kind known as Forteana.

"The theory that a natural force of a levitational type once performed the function of a universal life-distributor, and occasionally operates today, is curiously in keeping with the law that Nature abhors a vacuum. One is tempted to wonder whether the remnants of that force are still being manipulated by certain primitive peoples with better memories of the planetary chaos from which humankind once crawled.

This is suggested by a report most pleasing to the malice, from South Africa in the 1950s. Planes tried to break a long-standing drought by seeding the upper atmosphere with iodized salt. Nothing happened. They took off again, showered chemicals over a wide front. Not a spit, not a drop. Poor benighted natives decided they could wait no longer for the white man's promised water. They put on a rainmaking ceremony that lasted four days, an intense tribal cry strong enough to trigger something lying dorment. Feet stamped, tom-toms boomed while The Helyer stirred in its sleep, slowly came awake. The resulting flood swept away two brides and a Christian chapee!

"It may well be that the price of civilization is to surrender contact with primitive forces. The more we learn, the more we forget. But if primitive powers still remain familiar to this world's decreasing number of primitive peoples, then civilized persons with so-called supernormal powers may be thought of as throw-backs, freekish reversions to a distant past when such powers were common-place and used twenty times per day. D. D. Home levitated not because his ancestors were saved from the sabre-toothed tiger by their ability to soar to the tree-tops. A modern man who could follow a scent for a hundred miles would be equally a throw-back but much less of an object for wonderment. After all, even a dog can do that!

"There is an equal possibility that Fort's basic idea is correct but aimed in the wrong direction. Powers levitational, telekinetic, teleportative, or under any other name, may be rudimentary rather than vestigial. That is to say, not the remnants of a force needed in the far past but the first stirrings of one needed in the far future; not something dying, but something developing.

"At present date we have organized our world affairs so superbly that no man can guage what the future holds five million years hence, five days hence, or even whether we have any future at all. But it is easily conceivable that—if we live long enough—we shall have wangled ourselves into some other predicament where we can continue to live only by the expert employment of what are now viewed as supernormal powers." X.

HISTORY OF MYSORE AND YADAVA DYNASTY

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The Rationalist

TWINS, TRIPLETS, SEPTUPLETS

A new hormone treatment for women is making nonsense of the world's birth statistics. For the second time in less than two years, two sets of quintuplets have been born within a week!

This rare occurrence has set the midwifery profession agog, and confounded and confused statisticians.

When the first two sets of quins were born, the mathematicians told us not to expect any more live-born quins for at least 20 years. They also assured us that the two-set-in-a-week phenomenon would not recur for at least a century.

Then Mrs. Shirley Lawson gave birth in Auckland to New Zealand's first set of quins. Only two days later, a Swedish woman presented her husband with three boys and two girls! The three boys and a girl died within hours.

Both women had been undergoing a course of hormone treatment, designed to remove sterility.

The new treatment has produced near-miracles. Previously barren women have given birth to single babies, twins, quins—one in Sweden even produced septuplets last year! But they were still-born!

Odds against bearing quins were said to e 57,289,761 to 1. But both Mrs. Mary scher, 30-year-old American housewife, nd 35-year-old Mrs. Inez Maria Prieto, Venezuela, bore them in the autumn of 53.

Chances of mothers bearing more than one child in a confinement vary from place to place. They are highest among Northern Europeans; lowest among Mongoloid peoples like the Chinese and the Japanese. In America, the odds are 86 to 1 against.

Strangely, triplets are 86 times as rare as twins—odds of 7,568 to 1. And quods are 86 times as rare as triplets—total odds of 650,848 to 1. Chances against giving birth to septuplets are an astronomical 5,854 million to one!

Medical history records fewer than 50 sets of quins. All died except Canada's famous Dionne quins who were born in 1934, and Argentina's Diligenti quins—four girls and a boy—born to the wife of a millionaire in 1943.

One of the Dionne girls died a few months before her 21st birthday in 1954, but all the Diligentia are still alive. In 1957 an African woman in Portuguese East Africa gave birth to quins after previously bearing twins, triplets and quads. But all the babies died.

How do multiple births occur? Frankly they are accidents The female of the human species was designed to have one baby at a time. A woman's reproductive organs, the ovary glands, are meant to secrete one single cell roughly every four weeks.

When this is fertilised by a male cell, then, all being equal, the stock is due to pay a call. But the out-of-the-ordinary does occur. And that's when two, three, four or, in the very rare cases even five babies come along all at once.

The ovaries—there are two of them—are almond-shaped glands about one and a half inches long and about half an inch wide. Between the two of them they are estimated to contain a total 30,000 to 70,000 ova, or egg cells.

As regular as clockwork one of these cells —an ovum—"matures" and bursts from the ovary like a pip squeezed from an orange. But the clockwork can go haywire and perhaps two ova are disgorged. Both are fertilised and you have twins. The same process occurs for triplels, quads and quins.

There is another phenomenon by which multiple births occur, however. In this case the female cell splits after it has been fertilised. Each part then grows to become a single entity. It can split as many as five times. Result: quins.

Sometimes the process is not completed; you get the tragic occurence of Siamese or conjoined twins. Why this splitting happens is not properly understood. But once again it is a freak of nature. It is this splitting process that gives identical twins, triplets etc. All are the same sex and very similar in appearance, temperament and character.

This was probably what happened when Mrs. Prieto conceived her five sons. In the case of Mrs. Fischer the more common "method" took place. Five cells were thrown out by the ovaries and then fertilised.

The age af the mother has a big bearing on the chances of a single or plural birth. For women aged between 35 and 40 plural births are about three times as likely as for teenage mothers.

Doctors have estimated the age for mothers at 23 for single births, 30·2 for twins, 31·6 for triplets. Ages of fathers average 32·7 for single, 35·1 for twins and 36·9 for triplets.

But age is no firm qualification. Women have become mothers in their 70's and centenarians have become fathers! At the other extreme an Indian girl of six and a half became the world's youngest mother in June, 1922, in a New Delhi hospital.

She lost the record in 1939 when, in a maternity home in Lima, Peru—in the presence of 60 doctors of many nations—Lina Medina's baby was born by Caesarean section.

Lina was just four years and seven months old!

So far as the doctors know "fraternal" multiple births—those from two or more separate cells—appear to have an hereditary link, usually through the mother. Support for this is given by families who make a habit of plural births.

One mother in 1948 produced her fourth set of twins in five years. And an American nurse, perhaps the "twinning" champion of all, produced 13 pairs of twins and six sets of triplets in 33 years of marriage!

Multiple births face a number of hazards. Chief of these is that because of their combined weight the babies are always born prematurely and underweight. The majority are still-born or die within hours.

Many medical authorities place the absolute limit of plural births at sextuplets of which, since 1888, authentic cases have occurred in Mexico, Egypt, Italy, South-Africa and the Gold Cost (Ghana). But they do so in the face of some quite formidable evidence to the contrary.

In 1936, for example, the wife of a peasant in Nicaragua gave birth to SEVEN children, four girls and three boys and the President himself issued communiques to keep the world informed. All the babies died within a few days.

More recently there have been two cases: In September, 1943, in Mexico City when a Senora Brigida Zanara bore six boys and one girl; and at the Portuguese village of Evana in June, 1941, where Vergilla Solgado, the 39-year-old wife of the local shoemaker, had seven girls. In both cases all lived only a few hours.

If we allow for the possibility of legend or fraud then plural births become really spectacular.

One apparently very fertile woman was Barbara Stratzmann of Wurtemburg, Germany. Among her alleged 52 children born in the 16th century were five sets of twins, four of triplets, one of sextuplets and one of septuplets!

And if that sounds unbelievable you'll have a hard time believing the "all-time record" for a mass confinement of an Italian mother in Rome in 1811.

She reportedly gave birth to 13 children, six boys and seven girls, within an hour, all of whom were born alive and well-formed, but none of whom lived for more than two hours!

G. K.

CAT-WEALTH

Young Peter Biggs was no dullard. Though he was only a shoeshine boy in a Los Angeles barber shop, he kept his ears open and heard customers complaining of the San Francisco rats.

Visitors from Frisco, in fact, often had scars on their faces—scars, they explained, that were caused by rats biting them in their beds!

Brown rats, fat rats, swarmed around the shanties of San Francisco in 1850, after jumping ashore from sailing ships. Los Angeles, on the other hand, had a surplus of cats.

Feeding them on hotel scraps, Peter Biggs rounded up twenty strays and shipped them to Frisco. As he expected, they sold at over £2 each!

Warm cats, cats cold with hunger, Peter rounded up every one he could find, but still San Francisco wanted more. The only answer was to raise cats! Soon Biggs was shipping hundreds, and making a fortune as owner of two-thirds of all the cats in Los Angeles!

That was probably the world's first cool fortune in cats, but by no means the last. A type of curly cat is being bred at a Cornish farm where the first curly-haired cat—apparently a pure freak—was born five years ago.

May be the kitten was a throwback to a type believed to have existed centuries ago, but the farmer's wife immediately realized its possibilities. With tight astrakhan curls—and curly whiskers to match—there are now fourteen of these cats, estimated to be worth £40 apiece.

A cucumber-cool dealer, on the other hand, once tried to scoop the market by advertising Cheshire cats. Customers were disappointed when their mail-order purchases proved to be ordinary tabbies. Yet the cats were warranted born and bred in Cheshire!

In fact, Cheshire cats have never existed. A Cheshire cheese firm merely trade-marked its product with a grinning cat, and the phrase "grinning like a Cheshire cat," soon became popular.

One dealer tried to pass off ordinary cats as Manx cats, by cruelly docking ordinary cats of their tails. On the Isle of Man the true Manx cat is growing rarer—its end should be quite sleek and blank. A Manx cat, however, was once bought for Buckingham Palace. Another flew the Atlantic to take part in a Hollywood film.

Oddly enough, black cats were once rare. That's why it was originally considered such good luck to spot one.

The British Consul-General in Bangkok first sent two home to his sister. Their descendants are sought after to-day as being the finest existing stock.

Have cats nine lives? One cat was accidentally sealed in a crate with some engine parts and shipped from Detroit to Cairo. After forty-one days without food or water, the crate was opened and the cat emerged with four kittens! She had lived by licking oil from the engine parts!

R. G. D.

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VALUE ENGINEERING

At the Pentagon, the U.S. Assistant Secretary of Defence Thomas Morris has an exhibition of defence items on which savings as high as 99 per cent have been made through value engineering. Examples:

An electronic mechanism is required to open and close the 50-ton maintenance housing over a silo that holds a Minuteman missile. These mechanisms, as originally designed, cost 550,000 dollars for each formation of Minutemen. Investigation turned up a commercial "off the shelf" hydraulic mule, used for routine hauling jobs, which would do this job effectively—at a cost of 80,000 dollars per Minuteman formation!

The military version of the U. S. Electro prop-jet transport plane doesn't need external fuel gauges (although ground crews still find them important for quick-turn, around commercial flights). Each gauge costs 50 dollars, and there are eight tanks on each plane. One wooden dipstick that costs 12 dollars now does the job of 400 dollars' worth of gauges!

A dust cap applied to numerous electrical fittings on the Minuteman missile was designed as a threaded metal fitting, with a chain attached. A change to a plastic clip cap reduced cost per cover from six dollars to two cents! This amounts to a saving of 73,000 dollars a year—and the idea will be extended to other weapon systems.

When men give their imagination free rein, ideas come from anywhere. An employee at the Martin aircraft company noticed that a "heat sink" clip, costing one dollar 35 cents, which is applied momentarily to "bleed off" damaging heat from a transistor during soldering of a connecting wire, looked very much like the clip his wife used in setting her hair! The hair clip costs two cents. It now does the job for the Martin company at a saving of 1,330 dollars a year!

Direct consumer benefits are mounting. At the Ford Motor Company, for example, as at other American car firms, there is now a value-analysis "tear-down" room where competitive cars are laid out, part by part, for comparison of design and cost. To a company that produces two million vehicles a year, a saving of even a dollar per car adds up.

Such an analysis at Ford in 1960 resulted in a redesign of the brake master cylinder, to save five ounces of metal, two bolts, and one and a half minutes of casting, machining and assembly time. Performance was superior. The saving was 45 cents per part —which in less than two years amounted to 1·5 million dollars! Value engineering, industry wide, has helped to keep American car prices virtually unchanged for five years while quality and performance have gone up!

In the last ten years, the growing U.S. importation of well-made, low-cost goods from Europe and Japan has presented a serious challenge to American industries, even putting the future of some in doubt. By 1962, for example, Japanese transistor radios had captured 55 per cent of the U.S market. Several American manufacturers began having parts, or entire radio sets, made in Japan under their own brand names. General Electric, instead, met the challenge by putting its radios through another intensive round of value analysis. The result: today GE radios are not only underpricing the Japanese in many cases but are actually being exported to Japan!

When the same sort of competition loomed in small television sets, the company was ready. By designing from scratch, eliminating the conventional chassis, and mounting components on printed circuitry all round a thin picture tube, the company was able, with value engineering paving the way, to produce a 12-lb. miniature portable television set to sell for less than

100 dollars—underpricing, with an 11-inch tube, a popular Japanese eight-inch set!

* * *

But in India both the Government and the industry seek only to increase the prices, and the public are chided by insolent mad-caps in power for asking for cheaper things! Ed.

RIVALRY

Two butchers in Malta recently engaged in a knock-out advertising competition in order to secure bumper sales for their sausages.

The battle royal began when one purveyor posted the following notice in his shop window: "Sausages 1s. 10d. per pound. To pay more is robbery!"

To this his rival, with a shop across the street, countered: "sausages 2s. per pound. To pay less is poison!"

Not to be outdone the first butcher revised his notice to read: "Our sausages still 1s. 10d. per pound. As supplied to H.M. the Queen on royal visit!"

His rival, to the delight of many unprejudiced customers, then filled his window with an enormous placard, which stated simply "God save the Queen!"

OXYGEN BAR

Just back from Paris, a friend of mine tells me that the city has something new to offer the visitor—a bar where you can buy a whiff of oxygen instead of an aperitif or cocktail.

In this bar you lie on a tilted couch and "drink" oxygen through a mask for up to fifteen minutes. The owner of the bar says that city people absorb too much polluted air and that the oxygen bar is a definite necessity in modern life. X.

SKIRTS

"How long should a woman's skirt be?" asks a fashion-minded reader. Like a diplomatic conference—"long enough to be decent, and short enough to hold interest."

But the skirts of the Convent girls in Mysore are an ugly horror!

NEVER WORK ONLY FOR THE

Some call him "Jungle Bill," because he has been collecting animals and birds for zoos in far-distant jungles for more than fifty years but his real name is William Frost. And—believe it or not—this wonderful old man of eighty-three recently left Britain for his fifty-fourth expedition in search of wild animals.

It's an adventurous job, but Mr. Frost has a world reputation for his skill in snaring the gorgeous hued birds of paradise and bringing them back to this country without damage to their trailing tail feathers. He thinks nothing of negotiating a crocodile-infested river and gives this useful piece of advice in case you should ever encounter a crocodile: 'Never stand sideways to it, or it will whip round and knock you over with it's tail," he warns.

Mr. Frost was one of several professional collectors who after the war went into the wild places of the earth to restock the London Zoo with rare specimens. "Bringing them back alive" is his speciality.

"Nothing is really dangerous when you know how to handle it," he says. And if you ask him the secret of how he manages to keep a youthful outlook and remain active at a time when most men have retired, he replies: "Keep on the go if you want to keep young. Never work only for the money. Find something that really interests you, that you'll want to carry on with for the rest of your life."

The Rationalist

MR. CHAGLA ON SANSKRIT

Addressing the first meeting of the reconstituted Central Sanskrit Board, Mr. Chagla said it seemed to him a practical idea that Sanskrit should be introduced in the curriculum after the student had put in five or six years in a school.

By that time the student would have got a fair grasp of the mother tongue and it should be possible to lessen the stress on it and find a place for the study of Sanskrit also, he added.

Mr. Chagla made it clear he was not advocating that the study of the mother tongue be given up. All he wanted was that Sanskrit should be studied along with the mother-tongue after the fifth or the sixth year at the schools.

Mr. Chagla did not agree with the modernists who thought the study of classics was a waste. On the other hand, classics were a bond between the past and the present. "The study of classics helps us keep our roots in the soil of the country and it is a source from which fresh inspiration can be drawn for the future".

The Education Minister asked the Board to give thought to his suggesion about a place for Sanskrit in the three-language formula, as well as to the place of "Pathashalas" and the traditional system of Sanskrit teaching, in the country's educational structure.

That system, he felt, had many fine features. Apart from being a part of the Indian heritage, it provided for close contact between the teacher and the taught. But static institutions tended to die, and therefore, the Board must tackle the difficulties the 'Pathasala' system was facing, and adapt and adjust it to modern conditions.

One difficulty was that because of low emoluments the pathasalas did not attract qualified teachers. Another difficulty was that students in 'pathasalas' felt they had no prospects. These difficulties, Mr. Chagla said, must be removed.

Dr. Karan Singh, the Kashmir Governor and Chairman of the Board, who presided, agreed with the Education Minister that a place should be found for Sanskrit in the three-language formula and that the traditional and modern systems of Sanskrit teaching should be linked together.

THE UNWANTED EXPERT

George Allen describes dining at an American friend's home where one of the guests was a visitor from England.

"When darkness came, the Englishman was fascinated by the twinkling display put on by the lightning bugs and asked whether it would be possible to transplant some of them to his place in Surrey. Since nobody of the party was familiar with the equipments of the lightning bug, we referred the Englishman to the U.S. Department of Agriculture. There, the next day, after a long hunt through endless corridors, he found the office of the department's lightning-bug expert, who gave him a two-hour discourse on the ways of the flashy insect. At the end of the lecture, the visitor thanked his instructor profusely for the enlightenment.

"'But you must not thank me,' the expert protested. 'Permit me to thank you. I've been here for 35 years studying lightning bugs, and this is the first time anybody has ever asked me anything about them."

How many such are there in India ?

WAR FIGURES

One hundred and sixty-one Indian officers, and 2,065 other ranks were killed in the Indo-Pakistan conflict, according to reports received up to November 16, Defence Minister Chavan told the Rajya Sabha.

He said that out of the 7,870 wounded, 2,511 had resumed duty and a large number of those convalescing were expected to be fit for duty soon.

Mr. Chavan said that, according to rough estimates, 5,800 Pakistani armed personnel were killed in the fighting.

The total number of Indian defence personnel taken prisoner by Pakistan was not known. Information had been received so far about 189 Indians detained as prisoners of war in Pakistan.

In reply to a question, the Defence Minister said that 1,500 Indian armed personnel were listed as missing.

Mr. Chavan expressed the hope that Pakistan would agree to exchange lists of prisoners. After the list was received, India would insist on the return of POWs.

Asked whether the Government had approached the International Red Cross Society for the repatriation of POWs. Mr. Chavan said India had communicated her acceptance of the good offices of the Red Cross.

The Minister told Mr. Arjun Arora that India had a large number of Pakistani prisoners.

Asked whether an inquiry had been ordered into the reported abduction of 70 Indian girls by Pakistanis in the Fazilka area, Mr. Chavan replied the Centre was establishing some sort of liaison with the Punjab Government to conduct an inquiry.

As many as 121 Indian and 96 foreign correspondents were taken to the forward areas in Jammu and Kashmir, Punjab and Sikkim before the cease-fire. Since the cease-fire, 177 Indian and 57 foreign correspondents have been to the forward areas. The Defence Minister gave this information in a written answer to Mr. A. D. Mani.

The Defence Minister said that of the 193 Pakistani tanks "in our control, 39 are in serviceable condition." He said 475 Pakistani tanks had been destroyed, disabled or captured.

Seventy-three Pakistani planes were shot down. Some more were believed to have been destroyed on airfields in Pakistan during air raids but of these there was no precise account. Besides, large quantities of Pakistani arms, ammunition and other military equipment had been captured.

India, he said, had lost 28 planes in the air, and 80 tanks. In addition, 48 Indian tanks were seriously damaged. They would be serviceable after repairs.

PARTIES

A telephone rang in the information office of a certain British political party some weeks ago and, picking it up, the girl clerk heard a voice ask: "Can you please tell me the name of the —— candidate at the last election for the West—— constituency?"

The pretty clerk started to look it up when she suddenly had a bright idea. "I say," she said, "Why don't you try his party's own office. They'll tell you like a shot!"

"This," replied the sad voice at the end of the line, "is his party's office!"

THE TRICKSTERS

What does a statesman do when he receives a touching letter from a little girl in which she asks for stamps and then goes on to say that she had a bet with her younger brother that she would get an answer? The statesman sends the stamps and often even chocolate. The small girl's name is Margot Fiebig and she is 37 years old! Her "brother", a bit older and married to her, is a passionate philatelist! The not very well-off Fiebigs thought up the trick with the little girl years ago and have since put together a stamp collection in this manner that contains 65,000 stamps from all over the world and 400 new sets.

The Prince of Liechtenstein sent special stamps and postcards in a large box that also contained several bars of exquisite chocolate. The "Hotel Sacher" in Vienna-known throughout the world for its cream delights - sent stamps and one of its famous "Sachetorten". Haile Selassie, the Pope, Chang-Kai-Shek - they all answered! A 75-year old Australian-journalist turned all of Sydney upside down, Negro tribes sent exotic stamps and included photos of their entire tribes. A Japanese bank director sent all the stamps printed in Japan in 1958 neatly arranged in a stamp album. In order to be able to afford the postage for their expensive correspondance with thousands of willing helpers throughout the world, Margot Fiebig took a job as saleswoman. "Because I love my husband", she said.

The greatest "finds" of this international stamp roundup: 118 letters from Ghana - a newspaper published from Fiebig's letter - as well as mail from Abu Dhabi, the Pirate Coast. The Fiebigs were the first Germans ever to receive mail from this country.

Mrs. Fiebig took the addresses of the kings, emperors, Communists and capitalists from the "International Who's Who"!

TRAFFIC SUBWAYS

Roughly 750 cars would have to drive along a 200 ft. wide street in order to achieve the same capacity as one "S-Bahn" (metropolitan railway). Experts working for the West German Railways have carried out complicated tests and have made its results easy to understand, proving the often-heard statement that subways and metropolitans are the fastest, safest and most profitable means of city transportation. The electric metropolitans and subways can transport 1,500 passengers at a speed of 20 mph every 90 seconds along an only 12 ft. wide track from one station to the next. The transport capacity of the subways is somewhat lower, however, as the cars must be built on a smaller scale than the metropolitan trains that travel above ground. In order to transport an equal number of persons in 90 seconds, three extra-long streetcars would have to move along a 33 ft. wide line, or ten buses would have to make their way along a road 55 ft. in width. The travelling speed of both means of transportation does not exceed 15 mph. Present heavy city traffic with not too many red lights and no jams allow car drivers an average speed of 17 mph. It is easy to imagine the chaos that would reign on our streets if suddenly all subway and metropolitan passengers suddenly decided to buy a car of their own. Probably the only way out would be to build 200 ft. wide roads!

West German News.

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* * *

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* * *

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ಮ||ರಾ|| ಜಿ. ಆರ್. ಜೋಶ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್. ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮ|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ 'ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹ ವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

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"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

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ಬೆಲೆ ೦-೭೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮ|| ಜಿ. ಆರ್. ಜೋಶ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್‌ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೨೦

ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ.

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ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
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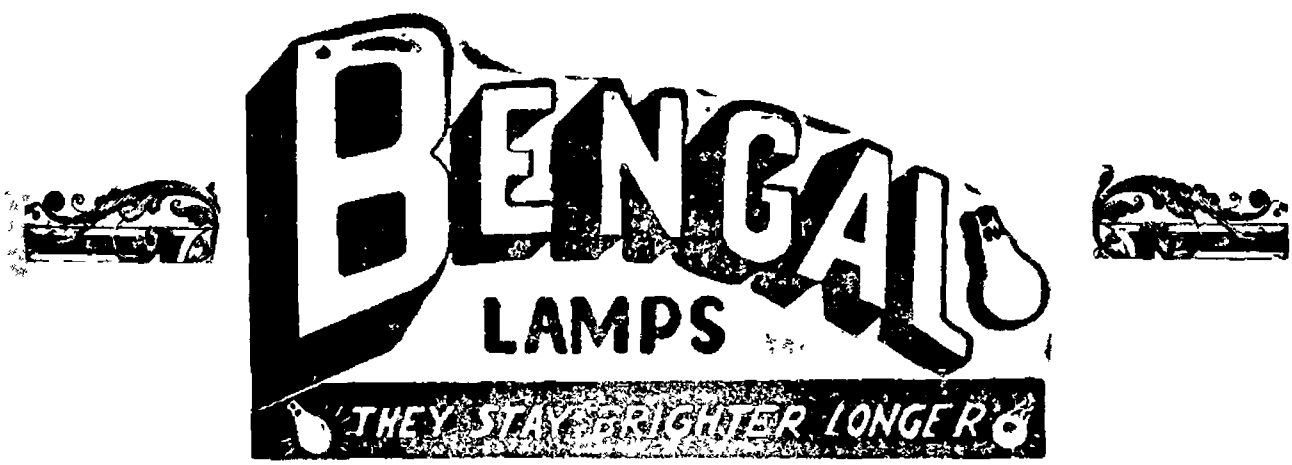

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RS. 15—00

SEEING EYES

With the world so packed with people and things and with two eyes each to see them with, it might seem quite impossible to give an answer to this question. But wait a moment.

Every time your eyes fasten on some object, light-waves go out from it (travelling at the terrific speed of 185,000 miles a second), and form a picture of it in your brain. That is seeing.

But when you see, how much do you really take in?

If you took three ordinary people into a living room, left them there for a few minutes, and then asked them what they saw, you might very well get three quite different answers.

A girl might say there was a piece of lovely orange silk hung over a chair, and that the ornaments were not very attractively placed.

A boy might recall that the clock was wrong or perhaps that an electric light plug was loose in its socket. They would both have seen the same things. But they would only have really noticed the sort of things that particularly interested them.

And the third person—who would be a rather dull sort of person, we might think—might merely say—"Oh, well, I saw a room, you know...."

But now suppose you left a trained detective for just as short a time in the same room. He probably would not be specially interested in beautiful fabrics or faulty electric fittings. But he would notice them—and a whole lot of other things as well. The measurements of the room, say, the distance of the table from the window, the title of the newspaper lying on it, and whether that cigarette end in the ash-tray was plain or tipped. We cannot all be detectives, and perhaps we do not want to be. But there is no doubt, I should say, that the people who get the most fun out of life are the ones who notice most. And, among these, specially those who are not content with just letting the light rays make a picture on the little screens at the back of their eyes (retinas, they are called), but ask themselves "why" as well as "what" all the time.

As a matter of fact boys and girls have helped to catch criminals lots and lots of times by their "noticing" habits, which have linked themselves just as swiftly as the light rays move with that other useful habit of wondering why. What was that car doing at that particular place? Why was that man running away?

You might say that eyes that only see but do not observe—and above all, that do not start questions going in their owners' minds—are only doing half their job.

Some of us are much better at observing than others—it is the way we are made. But our eyes can be trained to see more, and encouraged to work in gear (so to speak) with the remembering and wondering parts of our brains, very much as we train for muscles for cricket or tennis.

It is a very good practice to put 20 or so different objects on a table,-ordinary things, a pencil, a flower, some rice grains, a button, a stamped letter—look at them steadily for just one minute, and see how many of them you can recall with your back turned.

If you can remember 10 out of 20 at the first attempt you have not done so badly. If you can tell what sort of stamp it was on the letter you score an extra point. And if you can remember most of the articles, and find yourself wondering in addition how the flower came to be on that parti-

ular table, because you happen to know t is a kind that does not grow nearer than 3,000 miles away—then you can really be aid to be using your eyes to good advantage. Try it.

If a young engineer named James Watt had not wondered why the lid jumped on a boiling kettle we might have had to wait a good bit longer for the steam engine!

And if a scientist named Alexander Fleming had not noticed that a speck of mould had blown in through his laboratory window, and asked himself why it behaved as it did when it landed on one of his preparations, we might not have had the wonderful drug called penicillin which has saved millions of lives! P. K.

THE POPE

When Adolf Hitler was arrested in 1923 after the failure of the famous "Beer-hall Putsch." Robert Murphy, then U.S. consul at Munich, concluded that der Fuhrer's political career was finished.

This was an opinion shared also by the Dean of the consular corps in Munich—the papal nuncio, monsignor Pacelli, later Pope Pius XII.

In 1944 Murphy had an audience with His Holiness.

"He recalled," says Murphy, "the earlier days in Munich. I took advantage of the opportunity to mention that some of us in 1923 had incorrectly estimated Hitler's potential. The Pope smiled and said, "I know what you mean: papal infallibility! But don't forget, 20 years ago I was only a Monsignor."

JUSTICE IN LIME-LIGHT

A Division Bench of the Allahabad High Court recently issued a writ of quo warranto to Mr. R. K. Nehru ousting him from the office of the Vice-Chancellor of the Allahabad University and declared that office to be vacant.

The above order was passed by the Bench while allowing a writ petition filed by Mr. Kashi Nath Misra, a member of the U.P. Legislature and the Allahabad University Court, challenging the order of the Chancellor (Mr. Bishwanath Das, Governor of U.P. appointing Mr. R. K. Nehru as Vice-Chancellor).

The Bench which consisted of Mr. Justice Jagdish Sahai and Mr. Justice Croome, quashed the order of the Chancellor and issued a writ of mandamus directing Mr. R. K. Nehru not to function as Vice-Chancellor of the University.

Their Lordships held that the selection committee for submitting a panel of three names to the Chancellor for appointment of the Vice-Chancellor was not validly constituted and its recommendation could not be looked into by the Governor, and that the appointment of Mr. R. K. Nehru was against the provisions of Sec. 11 (1) of the Allahabad University.

The court also issued quo warranto holding the Chief Justice, Mr. M. C. Desai, and Mr. Sri Prakasa, members of the selection committee, had not been able to show that they functioned in the selection committee under authority of law, and for that reason ousted them from the selection committee.

The Rationalist

WISE COUNSEL

Governor Giri, who is the father of 11 children and has over 20 grandchildren, last week gave the student community an advice on how to be better individuals and to attain happiness and contentment.

These are the points in brief: "Have good digestion by taking simple food. Do some physical exercise or scientific breathing exercise after complete study of the asanas. Follow lectures in classes everyday. take notes and, on returning home, write fresh notes so that handwriting, spelling and dictation are improved.

Make it a religion to be regular in correspondence and write letters to parents every week.

Have introspection and retrospection before going to bed so that good things done shall be a guide to better things the next day, and bad things are avoided for all time.

Never think ill of others, and think only of doing good to every one.

Never talk ill of others nor partake in any meeting where people talk ill of others.

Realise that it is not wealth that will give happiness. Happiness consists in being simple in habits and being of assistance to every one who deserves help.

Don't be ambitious, envious or bitter towards anyone, and wish everyone happiness, irrespective of what may happen to you in life.

Try to do your job well. Never be too friendly with any one. But be a friend of everyone.

Try to practise the great virtues of humility and integrity and never offend by being harsh.

Try to simpathise with others' weaknesses, and try to rectify them.

Keep always equanimity of temper and try to be cheerful even in the midst of disappointments.

Be truthful, honest. just, simple, contented, and above all, "Do good and be good"; be sincere in thought, word and deed."

THE MARSHALL WAY

General George Marshall, originator of the Marshall Plan, has always disliked having a fuss made over him.

Not long ago a military institute commissioned a sculptor to do a bust of him. When it was finished, a replica was sent to the general.

It arrived when Mrs. Marshall was entertaining a guest. "I'm sure the general will be pleased with this," he said, eyeing it appreciatively. "I can just imagine what he will say, "when he sees it."

"I can tell you exactly what he will say," said Mrs. Marshall. "He'll take one look at it and say, 'Who brought that in?'"

A little later, General Marshall walked into the room. He took one look at the bust, then said to his wife: "Who brought that in?"!

POLITICS

Harry Truman, discussing politics with a group of students, was asked by one earnest youth. "How do I get started in politics, sir?"

Replied the former American President, "You've already started. You're spending somebody else' money, aren't you?"

SKIRT

To

The Editor,
The Rationalist.

)ear Sir,

In your Journal "The Rationalist" dated -12-65 there is a short note about "Skirt".

We the youngsters of Mysore did not otice anything to be horrible when girls 'ear Skirts, it adds points to their beauty. ınd we don't know what horrible thing you oticed in it. So we want to know what is ıat horror. I hope you will give an answer) this in your next issue. Even the dames 'ho wear the skirt are interested to get the nswer from you. And they want to know our age, which is the main thing, to take a 'rong view about Skirts.

I hope you will be impartial in your next ısue by publishing this letter.

Thanking you in advance,

Youts,
A Skirt lover.

We gladly publish the letter. The letter ı unsigned, and incognito. Does "we the oungsters" mean the hungry lotharios 'ho infest school-corners? But what kind f skirts does "skirt-lover" love? What loth, chintz, long-cloth, khaddar, silk, oile, taffeta, rayon, dukron? What colour, lack, blue, red, olive, green, white, orange, hocolate? And what length, ankle-deep, nee-deep, thigh-deep, or loin-cloth length?

If old age and wrong views necessarily o together, then there is no more to be ıid. How does skirt-lover know that he ı younger than us? His soul may have assed through more births than ours, and) he may be older than us? If youngsters re right and oldsters are wrong, the infant 'ould be most right! Why send it to :hool? And when youngsters get older o they become less and less right? But we respect skirts, the skirts of Nuns, the skirt of the Mother Superior, the skirt of Queen Elizabeth, the skirts of nurses, W.A.C's. N.C.C's, the brides' and bridemaids' skirts. We do not think much of the skirts of ballet-dancers, circus-girls, tennis starlets, and high-jump long-legs, skirts which don't protect against weather, which cover very little, and what is exposed is dark, lanky and unsightly, defeat their purpose. The difference between the lovable and unlovable skirts could be judged by comparing the Nuns' skirts with the 9 inch skirts without stockings or shoes of many a girl-student. Ed.

OFFICIAL BRIEFS

Lord Mancroft recalls the time when, as a junior minister in the Home Office, he first spoke in Parliament. His official brief was headed F.G.S.B.C.A.S.T.Y.B. When he asked a civil servant what the initials stood for, he was told; "The matter is a difficult one. If you go wrong the Opposition will be after you. The initials mean, 'For God's sake be careful and stick to your brief.'"

* * *

When a headmaster began publishing a monthly staff newsletter, he asked for suggestion for a title. The first suggestion was FACULTY—for "Frantic Adults Chasing Unruly Little Tireless Youngsters."

BLOOD DONORS

The nervous young fellow ahead of me in the queue at the blood-donation centre was obviously offering blood for the first time. The nurse pricked his finger and drew out a few drops of blood for grouping. In a few minutes she came back and repeated the process. "I say," the young man said uneasily, "I don't want to hurry you, but isn't there some way to speed up this operation?"

Margao, Goa.

To

The Editor, Rationalist,
Mysore.

Sir,

Konknni Bhasha Mandal is organising the First Konknni Kovi Samellan" in support of the decision of the Central Minitstry of Information and Broadcasting to include Konknni along with the other 14 languages of the 8th Schedule of the Constitution, for the martial sons" competition of All India Radio, and to celebrate the fourth anniversary of Goa's liberation.

The Samellan will take place on 27th December in the hall of the "Glube National" in Panjim at 19 hours. "Konknni Kaviraj —1965" (the Prince of Konknni Poetry) will be elected at the end.

Konknni poets from within and without Goa are cordially invited to participate in the Samellan with two poems, one of which should be on the theme "Konknni, our mother tongue", and the other on any subject of their choice. The poems may be written in Devanagari, Roman or Kannada scripts.

Copies of the poems with the name and the address of the author should reach to the "Convenor, Cultural Committee, Konknni Bhasha Mondal, Opposite National Cinema, Panjim—Goa", by 20th December, 1965. Poems of those who might not be able to attend personally will be recited by competent voiees. Such poets however should inform in advance.

Conveying to you this information, I request you, Sir, to extend to the Konknni Bhasha Mondal, a cultural organisation pledged to develop the mothertongue of over twenty lakhs of people, your most valuable co-opeartion by bringing these news to your readers and by giving your influential editorial support to the First Konknni Kovi Samellan and to the patriotic aims of th Mandal.

Could you please send us copies of th issues when the Samellan is being referre to?

Thanking you,

Yours sincerely,
Furnando do Rego.
Convenor,
Sounscrutic Kariavolinchi Somiti.
(Cultural Committee)

THE ARTIST'S WAY

In front of the Grenoble Museum's most prized painting was a little old man. In his hand was a brush, on his arm a box of oil colours. An attendant making his rounds came upon the old fellow just as he started to repaint a corner of the canvas—a famous Bonnard.

With a howl of anger, the attendant pounced and the timid little man, spluttering protests, was hauled off to the local gendarmerie.

This set the police a pretty problem, for the so-called vandal was painter Bonnard himself! Bonnard, who had a disconcerting habit of never being really satisfied with his canvases, touched them up here and there whenever he could get at them!

ಯಜುರುಪಾಕರ್ಮ ೦–೨೫.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦–೨೫.
ಭಗವದಾರಾಧನ ೦–೪೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಚಕ್ರದೇವರಾಜವಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ. 1–25.
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* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

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RS. 15—00

VISHWAKSENA

Worshipped at the outset in all Vaishnavite religious functions.

Vishwaksena or Senai Mudaliyar is the commander of the army of Sri Vishnu, as Chandikeswara is the commander of the Army of Sri Siva. Vishwaksena means one whose army exists everywhere. In all Vishnu temples he is recognised as the controller of temple finances and also he has to attend on Sri Vishnu whenever He goes out of the temple. His other name is Senainathan.

There are several postures described for Vishwaksena; some of them being (1) having four hands, black in complexion with a crown over the head, with the right hand striking terror, with left hand placed on the hip, two other hands holding Sankam and Chakram. (2) With one hand holding the club (gada), the other hand showing the pose of threatening, holding the Sankam and Chakram in the other two hands. (3) Holding a knife in one hand and cane on the other, besides the Sankam and Chakram on the other two hands.

People claim him to be a "Nityasoori" and the whole kingdom of the Lord is ruled by him. As Sri Alavandar puts in one of the slokas in 'Sthothra Rathna', that whatever Vishwaksena submits to Lord, He readily approves them. It is described that he is like a bee on the lotus feet of Mahalakshmi, who grants all our desires and relieves the distress of devotees with all his four hands like the celestial tree 'Parijatham'. He is the preceptor of Sri Satagopa (Nammalwar). In the line of Sri Vaishnava Acharyas, Vishwaksena occupies the third place, the first and second being Srimannarayana and Sri Mahalakshmi respectively.

Among the three Nithyasooris i.e. Ananta, Garuda and Vishwaksena, Vishwaksena is very important and the mode of worship to him is prescribed in the 'Jayakhya Samhitha'. Vishwaksena is to be installed in the north-east quarter of the temple according to the 'Agama Samhitha'. The name of his wife is 'Suthravathi' who is installed to his left. His birth-Nakshathram is Puradam in the month of Alpisi.

For Sri Vaishnavas Vishwaksena is what Vigneswara is for Saivites. They worship Sri Vishwaksena at the beginning of all the religious functions so that he may remove all obstructions in the way and ensure the successful culmination of the functions.

In important places like Srirangam, Kancheepuram and Tirumalai, Vishwaksena is taken out in procession one day earlier to the Annual Brahmothsavam, to indicate the check-up by him of security arrangements for the ensuing annual festival of the Lord.

A. S.

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ILL-SPENT MONEY

A sum of Rs. 1,34,000 inclusive of foreign exchange component was spent on tours abroad by Union Ministers between May and August this year, according to a statement showing details of these tours laid on the table of the Lok Sabha reeently by Mr. Satya Narayan Sinha, Minister for Parliamentary Affairs.

A question on the subject was asked on August 18 and the Government promised to collect the information and present it to the House in due course.

The issue was raised in the House last week when members complained that the delay in furnishing information amounted to disobedience of the rules and procedures of the House. Mr. T. T. Krishnamachari, Finance Minister, apologised for the delay and promised to give the details this week.

The statement showed that 13 Union Ministers, Ministers of State and Deputy Ministers undertook 19 foreign tours between May 12 and August 15.

The largest amount for a single trip, Rs. 18,906 was spent by Mr. Sanjiva Reddy who visited the Soviet Union, Britain, West Germany, France, Poland and Switzerland for more than a month for discussions about various steel plants and other process.

Expenditure incurred on the Prime Minister's State visits to the Soviet Union, Canada, Yugoslavia and Britain for the Commonwealth Prime Ministers' Conference was Rs. 16,418.

The Health Minister, Dr. Sushila Nayyar, who went abroad thrice during the period spent the least—Rs. 3,207. She visited Switzerland, Yogoslavia, the U. S. and the Netherlands.

The expenses of other Ministers who went abroad were Mrs. Indira Gandhi (Britain and Mongolia) Rs. 10,552; Mr. Swaran Singh (visit to Britain for the Commonwealth Prime Ministers' Conference) Rs. 8,155; and (visits to Kenya, Uganda, Ethiopia and Tanzania for consultations in connection with the Afro-Asian Conference), Rs. 11,637; Mr. Satya Narayan Sinha (Belgium, France, Britain, West Germany), Rs. 10,300; Mr. Nityanand Kanungo (Czechoslovakia, Britain, France, the U. A. R) Rs. 6,876; Mr. S. K. Dey (Turkey and Czechoslovakia), Rs. 7,480; Mrs. Lakshmi Menon (Nigeria, Cameroun, Ghana, Ivory Coast, Czechoslovakia, Bulgaria, Hungary and Austria), Rs. 16,536; Mr. K. Raghuramiah (Switzerland, Czechoslovakia, West Germany, Britain), Rs. 6,684; Dr. K. L. Rao (Soviet Union), Rs. 6,944; Mr. B. R. Bhagat (Switzerland, Italy, Yugoslavia, Austria, Hungary, Czechoslovakia), Rs. 9,000; and Mr. Dinesh Singh (Japan, Philippines, Cambodia, Viet Nam, and Thailand), Rs. 6,538.

Another statement laid before the House showed that between January 1 and August 15 this year, 1,689 Government Officials visited 46 countries and spent Rs 94,93,319 including Rs. 36,35,312 in foreign exchange!

• • •

These men go out to beg and borrow from countries, and spend State-money lavishly like hair-brained Maharajas! Why have an Auditor General if this kind of thing can go on unchecked? Ed.

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The Rationalist

DID SHAKESPEARE LIVE ?

There has been considerable controversy about the authorship of the plays and sonnets usually attributed to William Shakespeare of Stratford-on-Avon. Over fifty different Elizabethans have been identified as the true author !

No one in Elizabethan England, Shakespeare included, ever claimed to be the author "Shakespeare". William Shakespere's detractors assert that he was only a "front" for some noble who desired that his authorship of the plays and sonnets should be kept secret. Lord Bacon, Lord Oxford, Lord Burleigh, Lord Rutland, Raleigh &c. The fact that, some years after Shakespeare's death, the plays were attributed to him is, they assert, no proof that he wrote them.

None the less, there seems some indication that certain people, who should have been in a position to know who wrote the plays, considered William Shakespeare to be their author. It has been asserted that we know just enough of William Shakespeare to make his identification with the author possible.

William Shakespeare was baptized at Stratfort-on-Avon on 26 April 1564, the son of John Shakespeare and his wife Mary Arden. His father wns a middle class corn and leather merchant, perhaps also a butcher, who suffered various ups and downs of prosperity.

William Shakespeare died at Stratford-on-Avon and was buried on 25 April, 1616, aged fifty-two, having made a will, leaving estate and cash valued at £1,550, a very considerable sum for those days, with various small bequests, leaving "his second bed" to his wife. He was buried in Stratford Church.

The thirty-six plays attributed to William Shakespeare are usually regarded as having been written between the years 1590 and 1613. Some, however, claim that these dates have been arbitrarily fixed by the Shakespearian scholars to fit in with his known lifetime and the dates in which he may have been living in London and acting in the theatre.

The first known reference to Shakespeare as a playwright comes from 1592 when he is spoken of in a tract by a writer named Robert Greene in rather a derogatory way.

The first concrete evidence of Shakespeare as the author comes in 1632, sixteen years after his death, when the First Folio of his Plays was published. The title page describes the contents as "Mr. William Shakespeare's Comedies, Histories and Tragedies, published according to the True Original Copies".

LARGE HEART

A woman I met at a gathering recently was so quietly serene and so lovely to look at that I was surprised to learn she is the mother of seven children !

When two of her girls joined us, both aged about 12, I remarked that it must have been hard having them so close together.

"Not at all," she said. "We adopted Joan two years ago."

"Good heavens," I burst out, "didntt you have enough of your own ?"

"Yes, of course," she said simply. "But Joan had no one at al !"

CITY CAR

A tiny electric car for city driving is expected to be launched in London before Christmas.

It is the revolutionary two-seater Winn-city car — an electrically propelled three-wheeler which is quiet, has no fumes, is easy to park, and will cost only less than Rs. 4 week to run.

To "refuel," its battery is plugged into a home power point over-night.

The car, which will sell in London for about £300 (Rs. 4,000), has been developed by Mr. Russell Winn, 35, managing director of Telearchis Ltd. a firm engaged by the Electricity Council to conduct experiments in the development of electric cars.

However, Mr. Winn's tiny city car is his own personal enterprise. It began by placing two kitchen chairs side by side and then designing the car around them.

"I did this because I think one of the main essentials for a city car is that you must be able to get in and out of it very easily".

"I visualised dignified tycoons stepping effortlessly into these cars on their chauffeur-driven way to the club or to the next business appointment."

Mr. Winn said that he would probably establish the top speed at about 40 m.p.h. It could be anything, but the range would be sacrificed if it went too high.

"At a top speed of 40 m.p.h., the car will have a range of 40 to 50 miles each day," he said, "This is really quite adequate when you think that a London taxi averages only 60 miles each day.

"It will be necessary to charge the car's batteries overnight, and if a longer range is required, then it need only be plugged in at a power point during the day.

"In this litttle car I have gone for comfort. It is the best possible vehicle for use in the city — for parking and getting in and out of."

The weight of the batteries in the bottom of the car lowered its centre of gravity and gave a very good road holding performance.

Acceleration is comparable to the performance of a Mint, reaching 30 m.p.h. from traffic lights in 7.5 seconds.

Sturdily built, with a body of moulded plastic, the car should have a life of about ten years. It ts 5 feet 4 inches long and 3 feet 10 inches wide, and the bench seat is 2 feet 3 inches high. It has a wheelbase and a track both of 43 inches.

Access is provided by hinging up the entire front of the car, which is one big curved window made of toughened glass. counter-balanced by torsion bars, and swings right out of the way, giving access from three directions.

The car has accelerator and brake pedals, and a lever to select forward or reverse. The single front wheel will turn through 100 degrees to make difficult parking manoeuvres easily.

The Winn city car uses a battery of two-volt cells weighing 7 hundredweight out of a total of 12 hundredweight for the whole car.

They are kept in a kind of drawer extending from the back of the car to a point under the seat.

Mr. Winn said the car's batteries could be charged from any power point at home or at the office.

There is plenty of room for two adults or one adult and two children said Mr. Winn. And there is space at the back for light luggage. J. W.

* * *

Our planners are too wooden-headed to conceive of any such thing. They do not realise that they are but imitation Sokarnos!

Ed.

USING FACULTIES

The something-for-nothing idea grows out of failure to see the purpose behind the struggle for existence. The fullest possible employment of one's faculties is what makes for strength of body, of character, of spirit, of intellect. Non-use of faculties leads to atrophy. The story of the wild duck that joined the domestic ducks, was fed, but later couldn't fly above the barn : of the gulls that fattened up at a shrimp-potting factory but starved when it was closed ; of the cattle that became accustomed to stall feeding and died rather than forage any more ; of the hand-fed squirrels that laid up no nuts for the winter but bit the hands that had fed them when they no longer held food—these and other stories of nature attest to principles of biology which are as applicable to people who won't use reason as they are to animals which haven't the faculty of reason !

WAITER'S STATUS

A stranded English actor went into a sordid eating-house in New York for a cheap meal, and was horrified to recognize the waiter as a colleague who had acted with him in London.

"Great Scott !" he gasped. "You a waiter in this place ?"

"Yes, but I don't eat here," replied the other with dignity !

DO THINGS AT ONCE

My husband was giving me one of his periodic lectures on "Efficiency." He was emphatically declaring that the home—including four children under five and a dog—could and should be run like an office.

"You must do things as they come up. That's the secret. Never put off anything or it starts to pile up. Do things at once. That's the way I run the office. The minute something crosses my desk, I immediately"—he paused, then added sheepishly—"give it to someone else to do."

BY GOD

During my army basic training, I found solace at the end of each noisy, tiresome day of training by sitting in the peace and quiet of the regimental chapel. One night I noticed a soldier several rows ahead of me, his head bowed in prayer. The padre came in and went over to him.

"Can I help you, son ?" he asked.

The soldier's answer sustained my spirit for a long time. "No, thank you, sir," he said. "I'm being helped." Y.

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* * *

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CLOSING EYES

In some experiments in Africa by Pompigleone, a distinguished physician from London, it was found that passive closure of eyelids was a very strong stimulus to eliciting EEG charge in all babies. Even if eyelids were not closed but covered with the hand the same effects were noted. Within ⅓ second of closure of eyes considerable amount of Rhythmic activity appeared with EEG.

1. This is another instance where science bows down to our Shastras. The Hindus know from time immemorial the closure of eyelids deepens concentration of mind. Now this is acknowledged by British Medical Journal. Our Shastras prescribe closure of eyelids during ध्यान dhyan.

There is a popular song in Bengali—

"Mind, if you want to see Him then make your eyes blind."

The late Dr. Nagendranath Das, an eminent psychiatrist of Calcutta proved, in a Psychological conference in Paris, that a कुशासन darbha seat was a seat which gave the strongest stimulus to eliciting of EEG charge and therefore the best for concentration of the mind.

As early as the days of "Sushruta Samhitha" 2000 B.C. it was considered good to keep water in copper or silver vessels, expose it to Sunlight and filter through charcoal. This method of purification of water was not worth any consideration in the eyes of Science. Its importance was recently admitted by Science. The Katadin method of krause now in use purifies water by passing through copper and silver tubes. This method is in actual use in some of the hamlets and little villages on the Southern slopes of the Alps.

One by one the truths of Hindu.m are being acknowledged, but very slowly and grudgingly by the stupid and infidel Science, Better late than never!

"Truth," Calcutta.

GOLD BONDS

The Government of India has hailed the public respons to the National Defence Fund since 1962 as "extremely generous" and has taken note of the people's determination to face the Pakistani challenge.

A Press note issued to-day says total contributions to the Fund as on December 15 amounted ta Rs. 70·96 crores. This includes about Rs. 1·16 crores on account of credits to the Fund against gold and silver donated and taken over on Government stocks.

Fresh contributions received since September 1 come about Rs. 10 34 crores.

The total contributions of gold and gold ornaments come to 2·44 million grams, and silver and silver ornaments to 1·47 million grams.

The bulk of the gold and silver has been melted and taken over on Government stocks. Some selected pieces of jewellery have been sent to the United States for sale, and some are being sold to foreign tourists in India against travellers' cheques. Some rare gold coins have been sold in the U.S. and Britain.

The Press Note says that more than Rs. 32 crores out of the Fund have been sanctioned as grants for the purchase of defence equipment and for the welfare of jawans and their families.

Details of the grants are:

Defence equipment: Rs. 27.27 crores. This amount has been used to purchase Italian mountain guns, transport vehicles for the Army, Cariban aircraft. Alouette helicopters and equipment for air defence of the major cities in the north and industrial complexes.

The note says these purchases have contributed substantially to the logistical capabilities both by road and air of the Army deployed on the borders.

BAVARIAN POLICE

Foreign visitors in the West German state of Bavaria will henceforth be able to receive their tickets for wrong parking accompanied by a short lecture in English. On the suggestion of Munich's police psychologist Dr. Umbach, the U.S. Army in the South German state capital of Bavaria is now holding a four-week English course for 30 Bavarian policemen. Under the direction of an instructor of the U.S. "University of Mary-land" in Munich, officials of the Bavarian state and border police as well as members of the Munich municipal police spent five hours a day polishing up their knowledge of the English language. The course will above all make German policemen familiar with expressions and figures of speech of U.S. citizens such as occur during police investigations. In addition the West German police will be informed on the duties and training of the U.S. military police.

Munich's ingenious police psychologist Dr. Umbach, who has for several years attempted to reform and modernize his staff, calls for more than a knowledge of English for his Bavarian police force: "Whenever possible, education of younger officials in judicial, psychological and technical subjects". According to Dr. Umbach, most young police officials in West Germany are innerly unsure and oversensitive. In order to give them more self-confidence, the psychologist recommends – in addition to the usual training the attendance of a "Police Polytechnical institute" for officials of the central service and a four-semester university-like training course for higher police ranks. This would also lead to a considerable improvement of the police official's professional image, which is by no means high in West Germany.

West German News.

ABRASIVE CONTACTS

"Most of what we learn, we learn from living: and, for the larger part, that means from other people. Nor does it mean only such people as we like. There is a lot to be gained from people we don't like—what a friend once called "abrasive contacts." If I may paraphrase an old couplet, "a little friction now and then is useful to the best of men." To learn to understand people you don't much care for is like a voyage to a foreign land: it has its inconveniences but it broadens the mind. And in all this, never pretend that you are being noble, or making a sacrifice: you are having a fairly good time!"

* * *

"Nothing is enough for the man to whom enough is too little!" Epicurus.

MAYOR'S WEAPON

During the German occupation of Belgium in the First World War, a thundering German general paid a visit to Burgomaster Max of Brussels. As preparation for a lecture to the burgomaster, he unbuckled his belt of ponderous weapons and laid them on the conference table. The burgomaster solemnly uncapped his fountain pen and laid it beside the revolvers!

GOD

"One day, at the end of a two-hour talk with Prime Minister Macmillan, I asked him the question I have asked many eminent men: what he believed in most. The Prime Minister might have replied Britain, the Commonwealth of Nations, the Anglo-American alliance, change, power, the people, or himself. What he answered was: "God."!"

X.

The Rationalist

SIXTH SENSE

Very often mothers "know" when children are in trouble even when they are out of sight and hearing. Husbands and wives after a long silence will begin talking simultaneously about the same subject.

For a long time at least two governments have been taking a keen interest in its still quite unknown potentialities. It may, they feel, have a bearing on space travel and communication difficulties in the void.

Now with the revealing by scientific methods that identical twins do transmit 'brainwaves' to each other, the infant science of ESP—extra-sensory perception—has taken a stride forward.

ESP means literally what it says—the capacity of the mind to know certain things unknowable by the five senses. It is, in fact, a sort of sixth sense, seemingly able to jump all barriers of space and circumstance.

Despite the devoted years of work by many scientists, American, Russian and British, its limitations as well as its potentialities remain largely guesswork. But few people now doubt that it does exist.

One theory is that it is the residue—in humans at any rate—of an evolutionary devise for communication without speech or sign: in man's case progressively discarded as he evolved towards a more complex society.

Animals use it constantly. Ants and birds, moving in perfect discipline without detectable signals and acting apparently at the same second, are often quoted examples. It is thought it may work sometimes like a primitive radar device enabling animals to make their way 'home' across strange territory.

Primitive man seems to be able to use it. Australian aborigines have demonstrated their ability to "know" what is happening to other members of the tribe miles away. There have been cases of tribal leaders taking their people to fresh water supplies, in strange country going direct to them by "instinct."

Eskimos of the now rare tribes still out of contact with civilisation are said to possess ESP power. One Hudson Bay trader has recorded how an Eskimo chieftain told him a hunting party which had gone out days before over the sea-ice were in trouble. "He got the trader to launch a boat and navigated without hesitation over miles of sea to find the hunting party trapped on a breakaway piece of ice that was floating out into the ocean!

Both Dr. J. B. Rhine, of Duke University, Carolina, and Dr. S. G. Soal, in London, who have spent years studying this phenomenon, have shown — by complicated modern technique of statistical analysis — that some people can tell, in a significant proportion of cases, the symbol on test cards turned face upwards out of their sight.

Because the Soviet Government has shown interest in it as a possible means of communication between earth and spacemen perhaps out of radio means when passing through unknown electrical barriers, one Russian professor has studied it for years. He conducted experiments which show that certain species of moth can intercommunicate over hundreds of yards and through all kinds of artificial barriers!

It has been rumoured that the United States Government, also eager to test its possibilities, sent a well-known ESP subject to sea in a submarine to try to communicate with a chosen human "receiver" on shore. The results have not been published.

Some researchers, however, have said they believe, in fact, that this ability in man is not an ability of mind at all, but something of the whole system. One has even expressed his belief that it is a cellular capacity.

A world inhabited by men who communicated without speech—indeed possessing the facility to read each others' mind—is unthinkable. Anyway the science of ESP is in its infancy.

What then is the practical value of pursuing the long, and tedious, experiments now going on?

The researchers point out that a man deprived of one of his known senses, sight, hearing, touch etc., feels a definite sense of loss. Unable to use ESP—even though he may not know he has it—is in itself a loss, and using it purposefully would add a whole dimension to human nature.

Others claim that its potentialities—if channelled effectively—would be invaluable in terms of medical diagnosis; that a skilled exponent would literally be able to "sense" diease in others at an early, more readily curable stage.

Yet others say it might be a highroad to the use of a whole range of human brain capacities we can only suspect we have.

Some thinkers believe that man has develope as a dominator of his environment and himself to some extent only at a heavy cost to his instinctive personality. Few women could summon up at will the tremendous physical effort they make in childbirth when a compulsion at the roots of their being overwhelms their "controlled" faculties. Certainly psychosomatic disorders are multiplying as man's mind drives him inexorably on beyond his "natural" self.

To be able to harness more of his instinctive faculties to his conscious efforts would, these thinkers say, be like adding another metalsome steed to the life carriage he now tows with one labouring horse! G. A.

CONAN DOYLE AND CHAPLIN

Sir Arthur Conan Doyle once related a bantering conversation he had with a three-pound-week actor who was in the cast of one of his plays. The young chap had laughingly suggested that the two agree to divide their incomes with each other for the rest of their lives, but naturally Sir Arthur had refused such a ridiculous offer. The three-pound-a-week youngster was Charlie Chaplin!

HER SUGAR

The Handsome Air Force officer having coffee in the dining-car smiled at the girl sitting next to him and asked her to pass the sugar. She apparently didn't hear what he said but she returned his smile eagerly. After a moment he looked up to try again and found her still smiling sweetly at him! Squaring his shoulders, he looked her straight in the eye and said sternly, "The granulated sugar, please!"

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JET TRAVEL

Scientists have at last authoritatively confirmed what air passengers long have suspected—that anybody who feels abnormal after jetting across an ocean or a contiment is normal.

The Federal Aviation Agency has came up with the final results of the first precise testing of people who have flown fast through many time zones. The findings showed psychological disruption and confusion for 24 hours. Body functions were out of whack for three to five days.

Four to six human guinea pigs in three experiments were flown last year from Oklahoma City to Rome, piercing seven time zones in a day; from the same city to Manila, passing through 10; and from Washington, D.C. to Santiago, Chile. The last was also a long flight but with no time changes.

After the west-to-east and east-to-west flights, even the Ph.D.'s in the two groups—all of whom were male college graduates—could not add up a double column of figures either rapidly or properly. All showed tension measured by an increased perspiration rate, and their decision-making processes were out of kilter.

It took three to five times longer for their "body clocks" to switch to foreign time. Every subject adapted much faster back home despite the equal number of time changes of the return flight. After the north-to-south Santiago flight, by contrast, the men showed nothing wrong with them except fatigue.

The State Department and Air Force will get the F.A.A. report this week. It is expected as one result the Department will formally instruct all its deplomats to rest for at least a day before beginning imporant negotiations abroad.

"The problem will get much more acute with supersonic transport," said De. Sheldon Freud (fifth cousin of Dr. Sigmund), an Air Force research psychologist on loan to the F.A.A. for the testing.

Dr. Freud pointed out that in a year or two, "we will get overseas in half the time we do now. Will we have to rest twice as as long afterwards? Is it worth while getting over there in such a hurry."

* * *

P. M. Sastry is going to Tashkent by jet, and should note this. Ed

YONKS

"Returning from a bombing mission over occupied Europe in a badly shot up plane, I found that it was going to be impossible to land. Following orders, I baled the crew out over our airfield, then flew to a point near the Channel and baled out myself. A gust of wind carried me past the field I had picked out, slammed me against the roof of a railway station and dumped me unceremoniously on to the passenger platform. On sitting up, I found myself being inspected by a group of mildly curious passengers. After a moment a young British officer turned to his companion and observed dryly: "I say, these Yonks will do anything to get to London."!

At a Naval Signals Station in North Africa, one of our Moroccan native employees was recently sent to the sick bay to repair a broken lavatory. Since the sick bay was out-of-bounds, his foreman gave him a slip of paper to explain his presence. On it he wrote, "Stopped-up head."

The Moraccan, who spoke no English, presented the paper to the orderly on duty and received in return a bottle of nose drops. Some time later he was discovered carefully administering this miracle chemical to the lavatory drop by drop!"

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ಬೆಲೆ ೦-೭೫

"ಕಾರ್ನೆಗಿ"

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ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ :

"ಮ|| ಜಿ. ಆರ್. ಜೋಯ್ಸರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದನೆಂದರೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೨೦

ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ

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ಬೆಲೆ ರೂ. 10-00.

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